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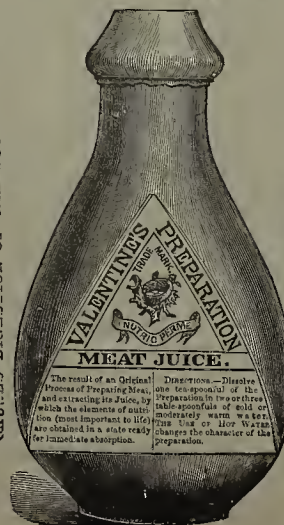
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We, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion and longing to fulfil the desire of our blessed Saviour and Master, expressed in His prayer, John xvii, verses 11, 20-23, that His disciples should be one as He and the Father are one, *herely declare* that in our united services, as well as in our daily intercourse with each other, we realize ourselves *to be one* in the Father and in the Saviour. Christianity is not so much a system of doctrines as it is a *new life*, born of the Spirit of God, a life of *vital union with God through the Saviour*. All those who, by the grace of God, have received this new life are living *members of Christ's body*, and are therefore *one*. **Christ Himself is the centre of our union.** We may still have different views and opinions on several minor questions of our religion, and may follow different *methods* of Church policy and Christian work, as each one's *conscience* directs him, but yet we feel **we are one** by the Blood of Jesus, our only Saviour and Mediator, and by His Spirit, who moves our hearts. We are like different battalions of *one* great army, fighting under *one* great Captain (*i.e.* our common Saviour and Master) for *one* great end—the proclamation and establishment of Christ's kingdom throughout the world. **In Christ we are one.**

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Bulletin

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THE
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VOL. XXIX. No. 10. OCTOBER, 1898. \$3.50 per annum.

How to Accentuate our Protestant Unity.

BY REV. GRIFFITH JOHN, D.D.

HOW are we as missionaries in China to so accentuate our unity, to so give expression to it, that the fact shall become evident to all? There are certain things that must be done, and there are certain things that must be left undone, if we would thus accentuate our Protestant unity in this land.

How to accentuate our unity?

(1). There must be a hearty recognition of each other's existence and a genuine appreciation of each other's work. In speaking of each other there must be less criticism and more love. When speaking to our converts of the work of other missions, let us do so in the spirit of love and with genuine respect. Let us show an inclination to praise and no inclination to blame. Let us not gossip with our native assistants and converts about the work and workers of other missions. Let us beware of turning our converts into bigoted sectarians. When conversing with foreigners with whom we come into contact from time to time, let us not forget the work of other workers than ourselves and of other societies than our own. Last year, on my way to Kuling, I had for a fellow-traveller a gentleman who had just paid a visit to Hankow. He had met with a missionary who had managed to leave a deep impression of his own doings on his mind; but his mind was a perfect blank so far as the doings of any other missionary was concerned. Indeed, he seemed surprised to find that any one else was doing any work at Hankow. In advocating the cause of missions at Home, let us not forget that there are other societies on the field besides our own. The last time I was in England I attended a missionary meeting, at which a brother missionary spoke of the work in Central China. He spoke well of the work of his own mission, but not a word did he say

about the work of any other mission. The impression left on the audience must have been that his mission was the only mission in Central China, and that all the work was done by it. You may have heard the remark made by a certain French artist touching himself and his fellow-artists. "The fact is, there are three great artists in France, just three great artists." "Who are they?" asked a friend. "Well, there is, in the *first* place, myself. And there is, there is—but I forget the other two." We must not forget the other two. To forget the other two would be a bad way of accentuating our unity.

(2). At our services with the native Christians, let us not forget to pray for the other missions and for the missionaries of the other missions, and that by name. If they are in sorrow, let us weep with those that weep. If they are in joy, let us rejoice with those that rejoice. When we hear of progress and prosperity, let us give God thanks with the same heartiness as we would do if the progress and prosperity were our own. That is a way of accentuating our unity which cannot fail to make an impression on the minds of our native brethren.

(3). With regard to spheres of influence, let us not be selfish and grasping. We hear a great deal these days about spheres of influence. The great European powers are gone mad over the matter. Personally I think the missions would do well to come to a friendly understanding with each other with regard to their respective sphere of influence. It would prevent waste of time and energy; and it would conduce to harmony and good feeling. But let us all be fair and honourable in the matter. Let us beware of the earth greed that has taken possession of the nations. Some time ago I saw a caricature of John Bull embracing the globe and claiming it all as his own. "All this is mine; hands off." Let us not forget that other missions have their claims as well as our own. Let us take it for granted that sister societies have a right to live and to a room for growth and expansion as well as the society which we represent. We are all co-workers with one another and co-workers with God. Let us then be brotherly and generous in our treatment of each other in this matter. That is another way of accentuating our unity.

(4). If a sphere is well occupied by another mission, let us keep out of it and seek a sphere of our own. There is plenty of virgin soil in China. Why go where we are not needed and leave the unoccupied regions unmanned and destitute?

(5). Let us keep from small cities and towns already occupied by other missions. Surely one mission in a small city or town is quite sufficient. It is preposterous to plant half a dozen rival churches at such places, whilst the unoccupied cities and towns are so

many and the Macedonian call is so loud. To do so would not be to accentuate our unity, but our want of it.

(6). Let us not start stations at places where we have no converts in order to forestall a sister mission and then claim all the surrounding region as included in our sphere of influence. That would be a very bad way of accentuating our Protestant unity.

(7). Where two or more missions are established side by side, say at important centres such as Hankow, or large cities such as Nanking, there are several ways of accentuating our unity. We can do so by :

(a). Keeping up friendly *social* intercourse.

(b). Holding united monthly or weekly missionary prayer meetings.

(c). Exchange of pulpits. This is a friendly thing in itself. It is a proof to the converts that the missionaries are one in heart and essentially one in doctrine. We exchange pulpits off and on at Hankow, and we do not find it necessary to be present in order to watch each other's orthodoxy.

(d). Holding united native services.

(e). Using a Union Hymn Book. Not a denominational Union Hymn Book for the whole of China, but a Union Hymn Book for a city or centre, used by all the missionaries of all the societies working at that city or centre. We have such a Hymn Book at Hankow and it is a source of great joy and strength to us.

(f). Using a Union Book of services—marriage and burial. Such a book has just been prepared at Hankow, and is now going through the press.

(g). Having a Union chapel, where the converts of all the churches might meet for worship at stated times.

Such are some of the ways by which we can accentuate our Protestant union. There are other ways ; but these seem to me to be practical and of great importance.

But what must we have in order to *thus* accentuate our unity ?

(1). We must have a deep conviction with regard to its existence and reality. We must *believe* that we are one; we must *feel* that we are one; and we must *realize* that the fact of our *unity* is an infinitely greater fact than that of our diversity. Being *in* Christ, we are one, and we are so whether we acknowledge the fact or no; beneath all our differences there is an immense orthodoxy and a grand unity. In Him, and under His sole headship, we are essentially one. What we need is to so dwell on this glorious fact of our unity that it shall sway the imagination and sink deep down into the conscience. We want to be so possessed by it that we shall feel in our deepest soul that, in spite of our diversities, we are truly *one*—one in heart, one in aim, one in hope, one in Christ.

(2). But if we would realize this fully we must pray earnestly for another Pentecost. Our great need is an outpouring of the Holy Spirit—an outpouring such as shall unite our hearts in a passionate love to Christ and an all-absorbing interest in His kingdom. We need an outpouring such as shall lift our souls into a nobler region of thought and feeling and compel us to regard the points of difference between us as *infinitesimal* when compared with the points of agreement.

In 1868, when sailing down the Han, we came to a narrow part of the river, and studded with rocks. The captain turned the boat into a little nook among the rocks and cast anchor. I went out and asked him the reason. He told me that a freshet was coming down, and that he could not proceed till the channel was full. Mr. Wylie and myself went on shore for a walk. There we met an old man, with whom we had some conversation about things in general. We asked him how high the water rose in that part. "Do you see that rock in front of your boat?" said he. "Well, it sometimes rises higher than that." The rock stood out of the water thirty feet or more. We did not believe the old man; and thought he was trying to get some fun at the expense of our gullibility. We continued our walk. When we returned an hour or two later we found that the whole aspect of things had changed. The channel was nearly full, the rocks had almost all disappeared, and the high rock in front of our boat was on the point of vanishing. "Please come on board," shouted the captain. "We can start now." We obeyed orders, and in a few minutes we found ourselves sailing down the very heads of the rocks that had barred our way and threatened our destruction.

So we as missionaries are surrounded by many rocks which make navigation difficult. There is the rock Presbyterian, the rock Episcopalian, the rock Congregational, and other such denominational rocks. And there is the rock Anglo-Saxon, the rock Teuton, the rock Scandinavian, and so on and so on. But let the Spirit of God come down upon us like that flood, and all these rocks will be submerged. We shall be lifted above them and carried over their heads, and that in blissful unconsciousness of their existence even. "Less of self, and more of Thee?" "None of self, and *all* of Thee." That is what we want. Let us have that, and we shall have no difficulty in accentuating our unity.

One word in conclusion. The present need of union and of united action is very pressing. We are entering on a new state of things in China, and we are called upon to enter on new lines of action in many directions. If there ever was a time when a strong pull, a long pull, and a pull *all together* was needed, it is now. *United*, the

Protestant missions in China will carry everything before them. *Disunited*, they may accomplish something, but they will fail to fulfil their high and glorious mission to this people.

You will remember the negro's sermon. "Dear friends," said he, "there are three things to which I wish to call your attention. One is, the world is turned upside down; another is, the world must be turned right side up; and the third is, *we* are the men to do it."

So say I. "China is turned upside down; China must be turned right side up; and we are the men to do it." *Only let us be united. United, we can do it. Disunited, we cannot.*

The Emperor of China.

BY E. H. PARKER, ESQ.

IN view of the recent interview between Prince Henry of Prussia and the Emperor of China, it is curious to recall the very different reception accorded to Lord Amherst by the present Emperor's great grandfather, usually known as Kia King, 82 years ago. The story is best told in his majesty's own words:—

Bestowal of the following mandate upon the King of Ying-ki-li:—

Thy kingdom far away across the oceans proffers its loyalty and yearns for civilization. Formerly in the 58th year of Kien Lung (1793), when the late Emperor, his exalted majesty Divus Purus, was on the throne, thou didst despatch an envoy across the seas to Our court. On that occasion the envoy of thy kingdom most respectfully fulfilled the rites and failed not in form, for which reason he was enabled to bask in the Imperial Favour and to enjoy audiences and banquets, rich presents besides being conferred upon the mission. This year, O king, thou has again sent an envoy to be the bearer of an address and to deliver thy *quantum* of local articles. We, in consideration of the fact that thou, O king, wast genuine in thy respectful submission, felt deeply overjoyed, and following up the old precedents, commanded the official hody to arrange for audiences and banquets, so soon as the envoy of thy kingdom should arrive, entirely in accordance with the rites of the last reign. As soon as ever thine envoy arrived at Tientsin, We commanded officers to proceed to that place and confer upon him a banquet there. But lo! when thine envoy came to render thanks for the feast he did not observe the proper ceremonial forms. We, holding that the petty subject of a distant kingdom

might well be excused for his ignorance of forms, gave special commands to certain great officers that they should, just as thine envoy was approaching the capital, inform him to the effect that in the 53th year of Kien Lung thine envoys, when saluting, in each case knelt down and *kowtowed* in due form, and to explain how impossible it was to make any alteration in the present instance. Your envoy verbally told Our high officers that when the day should arrive he would duly carry out both the kneeling and the *kowtow*, and that there would be no failure in form. Our great officers then made representations to Us to this effect, and We thereupon announced Our pleasure, directing that thine envoy should have audience on the 7th day of the 7th moon (26th August), and that presents and a banquet should be bestowed on the following day in the *Chêng-ta Kwang-ming* Hall; food being again conferred in the *T'ung-lo* Garden. Leave was to be taken on the 9th, and on that day a trip to the *Wan-shou* Hill (part of the Summer Palace) was to be granted. On the 11th, presents were to be distributed at the *T'ai-ho* Gate, and then the party were to adjourn to the Board of Ceremonies for a banquet. On the 13th they were to be dismissed, and Our great officers had given thine envoy full information as to the forms and the dates. On the 7th, the day fixed for the audience, thine envoy had already got as far as the gate of the palace, and We ourselves were about to mount the throne, when the chief envoy suddenly announced that he was very ill and unable to walk. We, holding it quite possible that the chief envoy should be suddenly taken ill, then ordered that the assistant envoys alone might be admitted. But the two assistant envoys also declared that they were in a suffering condition, a piece of impoliteness it would be impossible to exceed. We did not, however, visit upon them seriously Our displeasure, but that very day dismissed them back to their country, and as thine envoy never obtained an audience, it follows that neither could thine address, O king, be handed in, and that it remains in thine envoy's hands to be carried back. However, reflecting that thou, O king, hast submitted an address and offered presents, We opine that thine envoy's want of respect in proceeding to give interpretation to thy genuine feelings, is the fault of thine envoy; the respectful submissiveness of thyself, O king, this We right well discover, for which reason We make a point of selecting from amongst the tribute articles some maps, pictures, views, and images, which We retain in commendation of thy loyal heart; this being equivalent, in fact, to accepting the whole. We also present thee with a white jade "As you like it;" an official chapter of kingfisher jade; two pairs of large belt purses and eight small ones, as a mark of Our tenderness. As thou art

removed exceeding far from the Central Flowerly Land, and thy sending envoys over this great distance is no easy matter; moreover, as thine envoy has not been able to adequately acquaint himself with the ceremonial observances of China, thou wilt not hear with pleasure of these divers discussions and argumentations. The Celestial Dynasty sets no value upon distant things, and does not regard as rare or precious objects any of the ingenious curiosities of thy land. Thou, O king, maintain harmony amongst thy people, and sedulously strengthen thy domain, treating alike the distant and the near; that is what best secures Our commendation. Henceforward no more envoys need be sent over this distant route, as the result is but a vain waste of travelling energy. If thou canst but incline thine heart to submissive service, thou mayest dispense with sending missions to court at certain periods; that is the true way to turn towards civilization. That thou mayest for ever obey We now issue this mandate.

Commands. When in the present instance Ying-ki-li country sent tribute, and the envoy landed on his arrival at the sea-port of Tientsin, We specially commanded Sulenge and Kwang Hwei to signify Our pleasure and confer a banquet, directing him, when the time should arrive for acknowledgments, to go through the form of thrice kneeling and nine *kowtows*, and if duly performed conducting him to Peking. Supposing he were unversed in the forms of etiquette, representations were to be made, pending Our pleasure; the boats in which he travelled were not to be allowed to sail away, but he was to return by the same route to Tientsin, and thence by sea to his country. But Sulenge and Kwang Hwei have deliberately disobeyed the imperial commands and brought him straight on towards Peking; they have, moreover, allowed the boats to go away on their own account; it is in this that their blame lies. But things having thus gone wrong, We once more commanded Hoshital and Muktenge to go and meet the mission at Tung-chow, in order to rehearse the ceremonies. The limit of time was fixed at the 6th day of the 7th moon, and if by this date forms had been completed with, the mission was to be brought on further. But if up to that date forms had not been completed with, a report of impeachment was to have been sent impeding Our pleasure. On the 5th Hoshital and Muktenge sent up an evasive report, and on the 6th they brought the mission right on. At half-past one p.m. on that day We seated ourselves in the *K'in-chêng* Hall to give audience to the pair, and first enquired of them how the rehearsal had gone off. Taking their hats off and knocking their heads on the ground, they replied that there had been no rehearsal. Then We

asked them how it was, if there had been no rehearsal, that no report of impeachment had been sent in. Hoshitai said: "When they have their audience to-morrow they will certainly conform." It is in this again that their blame lies. After early breakfast at half-past six on the morning of the 7th We signified our intention to mount the throne and give audience to the mission. Hoshitai first represented that "the mission could not come along so quickly, but that on its arrival at the Gate he would ask further instructions." Then he represented that "the chief envoy was suffering from dysentery, and a little more time was wanted." Finally he represented that "the chief envoy's sickness had caused him to collapse, and he could not appear in audience." To this We replied that the chief envoy might return to his lodging, where medical attendance would be supplied for him; meanwhile the assistant envoys might be ordered in. The last representation then was that "the two assistant envoys are both ill too, but as soon as the chief envoy is perfectly well, they will have audience with him."

China is overlord of all under Heaven, and it is impossible to meekly tolerate this supercilious insolence. Hence We have sent down Our pleasure, expelling the envoy in question back to his country, but not otherwise punishing his grave offence. Kwang Hwei was at the same time commanded to escort him to Canton to take ship there. Since then We have learnt from other officers of the court, who have been admitted to audience, that the envoys travelled from Tung-chow right up to the palace waiting-room during the night, and that the envoy stated his uniform was behind and would not be here just yet, adding that it was impossible to see the Great Emperor in his ordinary attire. How was it Hoshitai did not represent these facts to Us at Our interview with him? And, if he forgot, why did he not make a supplementary representation later on? Or do it early the next day? Any of these courses would have sufficed. But not to have represented the facts at all up to the very moment of Our taking Our seat, places the offence of the pair in a graver category even than that of Sulenge. If they had represented in time We should have fixed another date for the audience, from which the envoys could then have retired, feeling that everything had gone off in due form. Who would have thought that stupid ministers could bungle matters to this degree? We really have no face to confront Our courtiers with, and there is nothing for it but to accept a share of the blame Ourselves. The offences of the four individuals in question will be dealt with as soon as the Board reports upon their deserts. Meanwhile We first signify this Our pleasure for the general information of all, here or in the provinces, including the Mongol princes and dukes.

Later on the Board advised, and his majesty's pleasure ran:— Sulenge is deprived of his presidency of the Board of Works and of his Captain-Generalship of the Red Chinese Banner; but as an act of grace he is given a third button, and will fill the lower office of Assistant-President to the same Board (the other three ditto, *mutatis mutandis*).

About the 20th of November the following decree was issued:—

To the Cabinet Council. Tsiang Yu-t'ien and colleagues report the steps taken in connection with the arrival of the Ying-ki-li tribute envoys at Canton and their return home. As the Ying-ki-li tribute envoys are unable to carry out the "thanking for banquet" forms, and as in the 58th year of K'ien Lung (1793) no banquet was given to the (Macartney) mission on its arrival at Canton, there was of course no occasion in the present instance to force a banquet upon them. The action of the viceroy and his colleagues, as now reported by them, in conferring upon the envoys three tables laid out with dinner, and also presents of sheep, oxen, etc., was highly proper. But touching the postscript, advising that another Imperial decree should be issued, setting forth in clear terms the serious want of politeness on the part of the said envoys, and leaving the punishment of them to the king of the said country, this is entirely unnecessary. As to the proclamations which the viceroy reports he has had prepared for issue to the trading ships of the said nation coming to Canton, We adopt the (Confucian) view "Mark, but do not talk about things beyond our ken," and We had already directed that no further steps be taken. Evidently the viceroy had not received the decree to this effect when he made these further representations.

To sum up. This matter was first of all bungled by Sulenge, and then a second time by Hoshitai. We on Our part have weighed the whole circumstances, administered a due admixture of kindness and severity, made return in excess of receipts, and in short done all that it was meet to do, so that the matter may now be allowed to drop. As the envoy has displayed such bravish deceit, even if an imperial decree were issued as advised, when he should get home he would of course conceal or distort the facts and concoct a story so as to gloss over his own blunders; thus the more dignified course is to let the whole matter slide.

When the tribute envoys reach Canton the viceroy in receiving them should read them a solemn lecture to the effect that their failure to carry out the proper forms, whilst charged with their sovereign's commands to come to the Celestial Court with tribute, is entirely their own fault; but that his majesty the Emperor in his benevolence and magnanimity, has refrained from chastising them, and has even deigned to accept some of their king's tribute and to

distribute objects of value in return ; that this is grace commensurate with the height of Heaven and the depth of earth ; that when they return home they must not fail to feel grateful. Add that "your country has hitherto traded at Canten, which therefore is the port fixed for your country. If in future there are any more tribute missions, they must invariably anchor at Canton, and there await the result of the report to Peking of the viceroy and the governor ; they must not go on to Tientsin, and if they do so, the authorities there, in obedience to imperial commands, will reject their advances, which of course means that your people will have all your travelling for nothing."

If clear commands are set forth to them in this fashion, they will of course experience a sense of fear and gratitude combined, and there is no need to enter into any discussion of right or wrong with them.

We have further reflected that when Yung-ki-li sent tribute in the 58th year of Kien Lung, application was made for permission to trade at Ningpo in Chehkiang province. But in the present instance their tribute ships, in going and coming, passed Chehkiang without coming to anchor there. This looks as though they had a special eye on Tientsin for trade, so as the better to carry out their monopoly schemes. The viceroy must, under no circumstances, fail to discourage them from coming to Tientsin and nip that idea in the bud, making it clear that even if they do go there, they will not be able to get their messages through. As to Poson (? Porson) and the other four, as they are all barbarian traders, and as the country in question is still allowed to trade, of course it is unnecessary to drive them all out, and thus rouse their suspicions, so that they can be allowed to remain as they like as the viceroy suggests.

Mr. Kataoka Kenkichi.

BY REV. H. LCOMIS.

THE President of the House of Representatives at the late meeting of the Japanese Diet was Mr. Kataoka Kenkichi, who was Vice-President of the former session and has been a member of every Diet since a representative government began. For a long time he was the Vice-President of the Liberal Party and one of its most trusted leaders. He is the representative of Tosa Province and an elder of the Presbyterian Church at Kochi.

The day before Mr. Kataoka left his official residence, a meeting for prayer and thanksgiving was held there at his invitation. This was attended by the other Christian members of Parliament, together with the Christians from Kochi Ken now in the capital and

several of his other personal and official friends, about forty in all. The Rev. Uyomura Masahisa led the meeting.

Mr. Kataoka said : " When I was first approached by my friends and urged to accept the nomination for president, I positively refused ; but when I came afterwards to think and pray over the matter, I felt that perhaps it was God's will for me to accept the position, and if so I ought not refuse, as God would surely also grant me the help necessary rightly to perform all the duties. With this faith and trust in God I accepted the nomination, and the fact that I have not, as I believe, brought discredit upon myself nor disgrace upon the office during my short term of service, is entirely due to the help which God has given me. On taking my seat in the House, it has been my daily custom, before beginning the business of the day, to offer up a silent prayer to God for help and to ask His blessing upon myself and upon the assembly. I feel that such a meeting as this on the eve of my leaving the official residence, is a matter of rejoicing and thankfulness."

The Rev. Mr. Uyemura and others also gave suitable addresses or led the meeting in prayer. It is, it is believed, the first time that such a meeting has been held in an official residence in Japan, and is therefore a most remarkable occurrence.

By the recent union of the Liberal and Progressive Parties in Japan a new party was organized that now controls the government. Finding themselves unable to carry out their policy the former Cabinet resigned and the leaders of the new or Constitutional Party were appointed to fill their places. The two most prominent officials are Count Okuma and Count Itagaki, who are men of high moral character and who have shown their devotion to their principles through much trial and great cost. Now they have achieved the object for which they have long contended, and that is a Constitutional Government in which is party control.

When the new Cabinet was formed it included the committee who had effected the new organization, and the question soon arose whether they should still continue their positions on the committee and at the same time hold office in the Cabinet. The matter was finally settled by the members of Cabinet yielding to the demands of the party and resigning their positions on the committee.

A new committee was then formed of two representatives from the Progressionists and two from the Liberals. One of the latter was Mr. Kataoka Kenkichi and the other is Mr. Ehara, who is the head of the Canadian Methodist school in Tokyo. The selection of two such men is a most remarkable fact as an expression of the confidence the people have in the religion which they profess and an indication that the Gospel of Jesus Christ has gained a strong foothold in Japan.

About three years ago the agent of the American Bible Society received assurance from the Prime Minister that a copy of the Bible would be accepted by the Emperor. It was arranged that it should be a joint gift of the three Bible Societies now co-operating in Japan.

After much delay it was given to His Majesty, and the following is a copy of the letter in acknowledgment of the same.

Tokyo, July 14th, 1898.

DEAR MARQUIS ITO.

I have now the honour to inform you that the copy of the Bible which the Rev. H. Loomis, on behalf of the American Bible Society, and Mr. George Braithwaite, on behalf of the British and Foreign Bible Society and the National Bible Society of Scotland, wished to present to the Emperor, has been presented to His Majesty, so please thank these gentlemen.

(Signed) VISCOUNT MITSUAKI TANAKA,
Minister of the Household.

Yokohama, Japan, August 1st, 1898.

Some New Phases of China's Greatest Scourge.

BY REV. WILLIAM N. BREWSTER.

THE Opium Question is about to assume new phases of importance, which it behooves every friend of the Chinese people to study carefully. The problem in the old China was perplexing enough, and we have failed signally in coping with it. But the new China will be even more under the terrible power of this pernicious drug than the old has been, unless wise and heroic efforts are made in the immediate future.

The writer lives in the Hing-hua prefecture of Fuhkien. Here the population is surprisingly dense. The fertile valleys and wide plain by the sea produce two crops of rice annually; but even this leaves not a grain for export, even to adjoining districts, and large quantities must be imported, or there is a shortage. Under such conditions the people have to work very hard all the year, as they cultivate a winter crop of wheat or hardy vegetables, in addition to the two crops of rice. These hard conditions of life and other causes have made them less addicted to the opium habit than any other people in the province. I doubt if ten per cent of the men use it. In the cities and market towns, of course, there is a larger proportion

than this. But right across a mountain range west, lies the large mountainous country or district of Daih-hua. I have just spent a week in that region, and have seen the Hing-hua conditions of life reversed and noted the consequences.

Here the population is sparse. There are fields enough for all, and when more are needed the mountain sides can be terraced in new places.

Only one crop of rice a year is cultivated in these higher altitudes. Here the water does not have to be pumped or dipped or carried to irrigate the fields. It runs down the mountain-side from terrace to terrace. Rice does not need to be cleaned by the laborious process of the plains; but cheap little water-wheels do it with almost no labor or expense. Bamboo and oil-producing berries grow without cultivation. Nature has been lavish in its provision for these people; but I have never seen such universal wretchedness as I have witnessed here. The comparative idleness for eight months of the year, and light work of cultivation, has developed a degree of vice that is simply appalling. Womanhood is debased beyond conception. The general testimony is that 90 per cent, or more, of the men are given to the opium-habit. Why this difference in adjoining counties? Idleness breeds vice, and when easy ways of making money give the people the means of indulging, in the absence of all moral restraints of religion and society, the results seen are inevitable.

Here is an object lesson from which it would be well for the would-be reformer of China to draw the plain deductions, and seriously set about it to cope with the new problems before him.

The opening of the water-ways, of mines, rail-roads, all the changes which are already upon us, means that the prices of food and the scale of wages in China will speedily rise to those of Formosa, Hongkong, the Straits Settlements, and Japan. When that time comes, and the Chinese coolie earns 40 or 50 cents a day, and the farmer in proportions vaster than anything yet dreamed of, unless this fearful havoc is stayed, unless this traffic in human poison is prohibited or effectively limited before that time, China's so-called prosperity will be her ruin.

Another feature of the opium-habit has grown up in this province of recent years.

Morphine was used years ago as a means of gradually breaking off opium. Soon it was found to be cheaper and more convenient than opium, so that gradually a large traffic in it has grown up. It is sold to native medicine shops in the interior by large shops in Foochow and Amoy. When it was used only in the form of pills, it was bad enough; but some five or six years ago the poor victims of the

habit found out the use of the "*hypodermic syringe*". Foreign instruments were purchased, and, later, native silversmiths learned to make a very good imitation. With these needles they inject the morphine from one to ten times a day. The chair-coolies in Dai-hua are universally addicted to it. Rev. T. B. Owen, the only foreigner who lives in the county, says he knows of none who do not use morphine in this way. At first they inject on the arms. This is continued until the flesh is a putrid mass that is sickening to behold. Then other parts of the body are treated in the same way—the legs, the breast, and even the back. Ordinarily they take three injections a day, but I have heard of cases that do it every two hours. Soon it is found necessary to take it internally also, as the drug becomes less effective. And there are many who take both opium and morphine in all three ways—by injecting, swallowing, and smoking. The rottenness and degradation of body and soul of such is indescribable.

Another phase of the question was brought out in a timely editorial note in the RECORDER for May. The preoccupation of vast stretches of rice land by the poppy, in several provinces, is having a marked effect upon the price of that staple Chinese food. If it continue to increase, the empire cannot feed its enormous population; and the common people cannot afford to eat imported food.

Will the leaders of the Anti-Opium League permit a suggestion or two? If that organization would memorialize the Imperial government upon this subject, it is not improbable that some steps would be taken to restrict the growth of the poppy, upon the ground that its cultivation was raising the price of food and threatens to cause riots, if not rebellion. The Chinese government is theoretically "paternal", and to some extent practically so. When there is a scarcity of rice in some districts in this province, it is common for the magistrates to restrict the growth of sugar-cane. For a year, the officials in Hing-hua have sought to deal with the present comparatively abnormal price of rice by buying up a few thousand piculs and selling it in small quantities at reduced prices. They have even arrested and severely punished dealers for selling at high prices, but all in vain. As the rise in price is practically universal, and the officials have good reason to be alarmed by it, as rice-riots have already occurred in some places, it is almost certain that such a memorial to the Imperial, and also to the Provincial Governments, would at least receive a most respectful hearing and be given careful consideration.

Another memorial might be presented asking for the prohibition of the importation of morphine. This drug is eight or ten times

as deadly as opium. It is used for exactly the same purpose. It comes into the country as a medicine, and is thus free from duty. If for no other reason than this loss of revenue, the government would find it to its interest to take the matter in hand. Statistics could be secured from Customs Reports that would prove the enormous quantity of this drug that is being imported, and where financial interest and moral welfare are one, it is generally possible to induce even governments to do the virtuous thing.

Chinese Uranography;

OR

*Direct Proofs that Primitive Astronomy is of Chinese Origin,
and that it has been borrowed from the Chinese Sphere
by the Ancient Western Peoples.*

BY PROF. GUSTAV SCHLEGEL.

(Summary of the above).

IT has seemed to us useful to briefly recapitulate the results obtained by our researches, because the lengthy and detailed explanations into which we often have been compelled to enter must necessarily have often caused the reader to lose the thread of our statement.

PART I.

We have first proved that none of the methods used so far to explain the Chinese sphere could succeed because of not having gone to a sufficiently remote antiquity. Afterwards we have shown that the agreement between the sphere and the natural facts, which it symbolizes, cannot have taken place except about 17,000 before our era; and that this epoch is corroborated by the ancient Chinese traditions.

In our Second Book, we have explained the origin and the signification of all the Chinese star-groups named during this epoch.

We have also proved that the primitive Chinese had made a third division of the sphere, in the year 14,600 before our era, because the first and second divisions were no longer sufficient. Also we explained the asterisms which date from that epoch.

We have described and explained the asterisms named during the historical and modern epochs.

The Fifth Book finally discusses the zodiacs and proves that these zodiacs are a Chinese invention and go back—the 1st, the

duodenary zodiac, 14,700 years; and 2nd, the zodiac of 28 beasts, to about 3,000 before that time.

In the second chapter of this book, we have treated of the sun, the moon, the five ancient planets and the four so-called modern planets, borrowed from the Hindoo astronomy.

The researches contained in this first part of our book have given the result that all the asterisms of the Chinese sphere are really of Chinese origin, because they only suit the Chinese system, and that these asterisms form a calendar regular, uninterrupted and clear for the different epochs, in view of which they were named. Consequently the asterisms which are found in the spheres of other ancient peoples, and which are identical with those of the Chinese spheres must have been borrowed by these nations from the Chinese.

PART II.

In the First Book we have proved by a consecutive comparison that in reality the ancient peoples of Western Asia and of adjoining Africa had borrowed most of their asterisms from the Chinese sphere, modifying them for their special wants and putting together several of these asterisms into larger groups or constellations so as to adapt their number to the 12 divisions of the ecliptic, as well as to the 36 *decan* (divisions of 10 degrees) which preside over the degrees of this circle.

We have also shown that these peoples, especially the Egyptians, have added to these groups several other constellations which fitted their country and climate; and we have attempted a plausible explanation of the names and meanings of these asterisms.

The Second Book contains in the first chapter the geological data in favour of the antiquity of the Chinese race, as well as the account of the Chinese and Tibetan traditions which seem to strengthen (corroborate) the researches of the geologists in Europe and favour the hypothesis of Alexander von Humbolt, concerning a sea which is said to have separated Asia from Europe during the last geological epoch.

In the second section of this chapter, we have given the historical details of the great flood (inundation) which Yü remedied under the reign of Emperor Yao; also a description of China at that time and of the native savages with whom the Chinese came in contact.

We have shown therein by historical proofs the high antiquity of the Chinese civilization at that time, since the aborigines of China, whom the Chinese styled savages, existed already in the iron age, and had left behind the ages of bronze, of polished and

of cut stone. We also noticed the discoveries of instruments of the stone age in China, as well as the petrifications and petrified men which are said to have been found there.

The third section contains a comparative study of the condition of the primitive Chinese and of that of pre-historic man in Europe and of modern savages. In this study we have demonstrated that the civilization which was attained by the pre-historic Chinese is altogether consistent with the high antiquity to which the epoch of this uranography goes back.

In the second chapter we have tried to prove how and by which routes the learning and Chinese sciences, especially that of astronomy, could reach the West, as well during the historical as pre-historical epoch; and how they reached America also.

The principal results which we have so far reached in this work may be summarized in the following propositions:—

I. The names of the constellations which we have on our globes, such as have been transmitted to us by the Egyptians and Greeks are not suitable—with a few exceptions—to any of those peoples of antiquity to whom scholars have tried to ascribe them.

II. The names of the constellations and asteroids on the Chinese sphere belong exclusively to the Chinese and go back to about 17,000 before the Christian era.

III. As these names of Chinese asterisms are nearly all found on the Western globes, they must have been borrowed from the primitive Chinese sphere by Western peoples who have added to it *for their own convenience* a few new constellations.

IV. The antiquity of the Chinese uranography is corroborated by the testimony of tradition and Chinese history as well as by the scientific researches of European geologists.

We end by observing that we have in this book presented our explanation of Chinese uranography under the title of "Hypothesis," not because we doubt the basis of our work, but because remembering the advice of Voltaire: "I can assure you that if I had made a discovery, even if I believed it unshakable, I would proclaim it under the modest livery of doubt."

Scholars will judge whether we have demonstrated and proved our "Hypothesis" in this book, and if consequently it deserves to be raised to the dignity of "Scientific Fact."

MARIE S. JAMES, *Translator.*

N.B.—This translation of Prof. Schlegel's "Summary" may suggest to some, who are craving for a solution of the problem of the genesis of the Chinese and their history, a fine field in which to exercise their investigations.

One Bible or Three?

BY REV. CHAUNCEY GOODRICH, D.D.

CHINA has been called the land of millennial ruts. It is no less the land of bewildering variety—in language, in religion, in customs, in dress, in methods of business, in exchange of silver, in everything. Does one travel into the interior a thousand miles, he finds a new method of reckoning exchange and new weights for silver, almost for every new district. Even the coiffure for women's hair changes from place to place, till one place in Shansi seems literally to be the 'land shadowing with wings;' the hair being coiled into two wing-like projections from the head.

Even in mission work something of the same bewildering variety appears. The different terms is the first thing, perhaps, to strike the new missionary with wonder. One mission choose Shên, the generic term for God, and will have no other. Another is equally insistent on the use of Shang-ti, and pleads not only historical usage, but also the dignity and popularity of the term. A third selects a coined term that has been settled upon by the Catholics after a long season of bitter controversy, while now and then is found an eclectic using all the terms without trouble either to his conscience or to his linguistic sense.

The methods of evangelism are widely different; sometimes making the truth as presented to the higher and lower classes seem like two Gospels, or rather the one a Gospel and the other a sort of mosaic formed of Confucian ethics, Chinese custom, and stray bits of Gospel worked in.

What a variety in Hymn Books, already numbering a score and more, written not only for different dialects, but also with different conceptions of language, rhyme and rhythm! So strangely does China seem to have been affected, by that tower of bad memory, that not language only but almost everything else should become a tangle of variations and contradictions. What wonder that there should be, in this land of transformations and permutations, not three but many Bibles!

In the July number of the RECORDER there appeared an article with the caption of this paper. But why limit the number of Bibles to three? Besides the numerous versions for the various local dialects, for the need of which there is no question, and for the continuance of which the author raises no discussion, there remain two principal versions in the classical (*Wen-li*) style, which have been used by the last two or three generations of missionaries, and

two versions in the Mandarin, while there are now in process of revision at least six different versions—three of these the work of two individuals, each of whom feels called upon to labor single-handed, and three others the work of as many committees created by the last conference. Why not have written One Bible or *Ten*?

Leaving, however, the discussion of the number of versions in the field, and the consequent and greatly increased difficulty of securing One Bible for China, let us consider a few questions suggested by the article. And the first question that emerges for discussion is,

What version or versions of the Bible are needed for wide circulation in China? It goes without saying that there must be a version in the classical style for the scholars of China. It is the classical style alone that gives to China a universal language, and it is only through this medium that the Bible can be given to the whole empire. The necessity of a version in the Mandarin Colloquial, which is spoken by more than two hundred millions, an eighth of the people of the globe, is equally obvious. These two versions must take their places side by side. Is there a distinct call for a third version? So the action of the conference seems to show. Besides the great field where Mandarin is spoken, and for which there can be no special call for a third version, there still remains a large section of country, whose people equal in number the whole of North America.

The arguments for an Easy Wên-li version, as we understand them, are principally two: 1. Those who can be called scholars, and who can read understandingly the higher style are comparatively few, while there are multitudes of men who have studied in the schools a few years and who can understand a simpler style. The scriptures are thus brought to many millions of persons who otherwise would have no Bible which they could read.

2. A second reason urged for a third version is that in many places the Bible in an easy classical style may be read aloud in religious services and understood by most of the congregation. This would be an immense advantage where there is no colloquial version, and sometimes an advantage, perhaps, where the colloquial is a low patois, scarcely worthy, as may be thought, the sacredness and dignity of the Scriptures. We do not argue this question here, but simply state it with the addition of a little sigh that this third version in Easy Wên-li seems to necessitate a somewhat higher style for the other Wên-li version. The question of having this version was settled by the conference, and we are glad to know that the work upon it is being carried on with great persistence and enthusiasm. The parts which have appeared are admirably rendered, being in good style and faithful to the original.

Just here it may be added that even the writer of "One Bible or Three" concedes the right of these three versions to live together; only he would have the American Bible Society taboo the version in the higher style. Meanwhile he thinks of this work as a (slight) revision of the Delegates' Version, and apparently takes comfort in the hope that it may be published only by the British and Foreign Bible Society and be wholly or chiefly used by our English friends and their congregations! Or does he think of these editions issued by the British and Foreign Bible Society as accomplishing their mission on the book shelves? For a little farther down he writes: "The six million copies of the Delegates', already distributed among the eighteen provinces, will yield a glorious harvest, but *after this* prophets and apostles will speak in the language of the people!!" But what a method of securing One Bible for China!

A second question suggested by the article is, *How shall the project of One Bible for China be initiated?*

The answer is obvious. It can only be initiated by some such gathering as that of the great conference of 1890. Here was a large body of men representing all the nationalities and missions working in China, and here, if anywhere, can we hope to gain a general consensus of opinion, crystalizing into form and issuing in definite and well-matured plans for work.

All who attended that great meeting cannot forget how the interest of the conference culminated in this central question of One Bible for China. Outside the general meeting also the most earnest attention was given to the elaboration of the plan in numerous meetings of committees specially appointed for the purpose. The final result was one of enthusiastic harmony and glad thanksgiving. Three committees were created for revision work, with a sub-committee for the unification of versions, and three executive committees were appointed for the election of members of these committees and for other business necessary to the prosecution of the work. Here is a basis for hope that we may some time have One Bible in China.

A third question suggested by the above article is, *What is the work outlined by the Conference and attempted by the three Revision Committees?*

The writer of "One Bible or Three" understands that the High Wên-li version is to be simply the revision (a slight revision) of the Delegates' version. So it was at first spoken of in the conference and in committees, almost as if there were no other Wên-li version worthy of mention, and indeed as if this version was almost perfection itself, needing only a few slight touches, like the last finishing strokes of a picture! Such, however, was not the final thought of the

conference, nor is it the thought of the High Wên-li Committee—should we except one member?—who are doing most careful critical work in revision, *precisely the same work as the members of the other two committees.*

And just here it may be noted that it is only by such critical revision of *all* the versions that there can be any hope of the three versions being unified, and of having at length 'One Bible in China.' Any less thorough work would leave a mass of inaccuracies and discrepancies.

A few farther words on the kind of work which is being done by the members of the three committees. It is precisely the same kind of work which was done for our English Bible by the Revision Committees of England and America, nothing less than the critical examination and revision, clause by clause, and word by word of the entire Bible. That work is certainly the greatest task ever undertaken by any of the revisers and a work that is accepted by them with a feeling of deep responsibility, yet withal of glad hopefulness. It is a work to which the revisers are giving a large part of their time and strength, and upon which they must do a considerable portion of their entire life work. The result will appear in due time, and we can only hope that the same faithfulness to the original may appear in these versions as in the English revision, while the utmost care is bestowed upon the language that it shall be in good idiomatic Chinese.

When the whole work is complete, it will be still as three versions. Can we hope for anything like unity in them? Just here perhaps we may quote once more from "One Bible or Three." The writer says: "There are now three companies of revisers, making three distinct Bibles without the slightest reference to each other's labors (!)"

So far as the above statement is true, it is the misfortune of the revisers in commencing and carrying on the work simultaneously. It is in no sense the fault of intention. The members of each committee are anxious to secure at the earliest possible moment any work that is done by the other committees, and they bestow much pains in comparing such work with their own. However, it must be written that the time for the unifying of the versions has not yet come. That work must be done by the special committee of three created by the conference for this very purpose, a committee already chosen, and consisting, as before stated, of one member chosen from each of the Revision Committees.

The committee will commence its work as soon as any portion of the New Testament is printed in all of the three versions, and will continue the work, it is hoped, through the entire Bible. The work

of the sub-committee of three must of course be referred back to the three committees, which must have meetings together—perhaps one meeting for the New Testament—to settle finally the text.

As will be seen at a glance the work of unification alone will be no inconsiderable task, lightened, however, we will hope, by the close and careful rendering of each committee, thus bringing the versions close together, even before the final comparison. But so we will hope that we shall have, by and by, One Bible in China. *Three versions, and yet One Bible.*

Most earnestly do we unite with the esteemed author of the article referred to in humble prayer for this consummation. Meanwhile, as the work slowly progresses, may the revisers bespeak the patience of friends watching for the speedy conclusion of the first part of the work. May we also ask for the prayers of all that the revisers may constantly receive divine illumination and a daily anointing of the Holy Spirit.

Western Hill, near Peking,

August 8th, 1898.

The First Church in Hunan.

BY REV. W. H. LINGLE.

(Concluded from September number.)

NO move was made about the chapel for another year. In April, 1896, the lady physician of our station, my wife and I proposed to visit the Christians, both men and women, in Lin-wu and Kia-hwo and hold classes for instructing them in music and Christian doctrine. The doctor could also find plenty to do along her professional line. When we reached Lin-wu no inn was willing to take the ladies in. I scented a place for them for one night in the home of our personal teacher. Having the lease to our chapel, and also the deed for it, with me, I went to the Yamán and presented them to the official, stating that we had come to his honorable place to tarry for a few days, and having no other place to lodge, could he not give us possession of the building which we had rented two years before and of which there was the lease and deed. I certainly had a right to occupy the building, he said, and the blind miller had no right. He said he would give me possession next day. My wife and the doctor were sheltered for the night, and I found lodgement in an inn some distance away. I was about to retire to rest, when word was brought to me that there had been a mob and my wife had

been badly beaten. I was not long in reaching the place of disturbance, passing through the streets full of people armed with spears, knives and clubs. They tried to scare me by yelling "kill, butcher, beat" and calling me all names that the Chinese language is capable of. I took no offence and made no reply, and was not disturbed. I was glad to find that notwithstanding the great crowd and much disturbance no one had been injured. The mob had forced open the door to the ladies' room and demanded that they should take their departure. There was no place to depart to at that time of night, and with such a mob as filled the street outside, it was very risky for even a man to try to pass through. I demanded that the ladies should stay where they were. Soldiers came and dispersed the mob and stood guard for the night.

The attack was as much on the family that had taken us in as on us ourselves. It being a large and wealthy family, we were getting too much influence among them, and the populace decided to put a stop to it. This family has always remained friendly to us, and I think they paid money to the mob that night to keep it from destroying their property and attacking us. The day following we were given possession of our chapel. The blind man was moved out and we moved in. There we remained for one week. The doctor treated many patients. I sold and distributed tracts and preached every day. We had petty annoyances every day and night; tiles on the roof were broken and doors and windows broken in by stones, liquid manure poured about our door at night, but no mob. We decided to move on to the next station, Kia-hwo, for we were about at the limit of endurance under such strain. We took our departure at noon and found shelter at night in one of the dirtiest inns to be found in China. In the morning, two of the Christian men from Lin-wu overtook and reported to us that before we had gotten out of the city a mob gathered, tore down the chapel to the foundation and carried away every brick, tile and board. They had made sure this time that we would never get possession again. After the chapel was destroyed, the house of every Christian was attacked and partially demolished. Every Christian was driven from the city and robbed of everything he had not been able to secrete. Men, women and children had fled in all directions; some to the mountains, the most of them to our mission stations in Kwang-tung, and these two men had followed us. We went on to Kia-hwo and decided not to stay if there was any likelihood of bringing down such a storm on the little band of believers there as we had brought upon those at the place from which we had come. They all said there was not the least danger, for us to have no fear, but stay as long as we could and teach them the Gospel. After resting one

night, I decided that I must go back to Lin-wu and see what could be done for the scattered flock. One of the Christians had written me that I must not return there, for placards were posted in the city that I was to be killed if I returned, and any one giving me food or lodging was to be treated as they had treated the Christians. I had little fear of being killed, and as for food and lodging that was unimportant. Leaving soldiers to guard the ladies during my absence, I started back on foot to Lin-wu, taking my servant with me that he might go and get food and bring it to me if I could not get it myself. We walked the thirty miles without stopping for food, reaching the city just at dark as I had planned. After going to the chapel and down the street to the houses of the Christians, and viewing the ruins, I went to the Yamên and presented my card and passport. No one would receive them, and it was reported by the soldiers at the door that His Honor was absent. Another reported he was asleep, and still another that he had public business and could not see me. I insisted that I must see him, for I had come 90 *li* that day, had nothing to eat and no place to stay all night, and I could not stay hungry in the street. There was no one who would receive my card, so I went to the main door and knocked for admission. Instead of opening, those on guard began barring the door against me. While they were busy there I went to the side door, humbled myself and entered. I knew where the audience room was, for I had been there before. Entering there I again presented my card and requested that it be presented to the official; no one would take it. I took a seat and decided to rest awhile. I was ordered out and would not go. His Honor had sent word that he could not see me that night, so I must go. I had no place to go, so I would sit there and wait for an interview in the morning. I would not be allowed to sleep there; all right, I would sit there without sleeping. They had never seen such a display of rudeness and stubbornness; when not allowed to come in, I came in; and when ordered out, I would not go. After sitting for quite awhile, and being gazed at by the crowd that was gradually increasing, the official appeared unannounced, but I rose at once to greet him as politely as I ever had done before. He was in a rage, and forgot his usual politeness, announcing to me, without seating himself or inviting me to a seat, that he would have nothing to do with me. I calmly began to state that this was a matter which must be settled by some one, and I had come to see him and see if he and I could not arrange matters some way. No, he would have nothing to do with it. I told him that was all I wanted to know; if he would not attend to the matter, I would have to appeal to some one who would. He took his leave of me, and I sat down again to wait for the morn if necessary. One of the

assistants invited me to his room, and I went. We talked over the trouble, and I told him I did not see why His Honor should be angry at me, that I did not mean to offend him in anything, but had come in a friendly manner to see what could be done, for this concerned both him and me. I then drew from my pocket a paper, upon which I had written what I thought ought to be done: first, the chapel rebuilt; second, the houses of Christians repaired and they reinstated; third, a small amount paid for losses sustained by Christians; fourth, punishment of the leaders of trouble; fifth, a proclamation issued stating our rights to the chapel and giving protection to those who united with the church. The assistant asked that he might take the paper and show it to His Honor. I was willing, but stated that there was no use, as he had heard what he said to me. He insisted on taking it, and I consented, which I meant to do after he had besought me sufficiently. It was not long before he returned and said His Honor would be pleased to do as I had requested. I told him that certainly could not be, for he had just stated by word of mouth to me in the presence of them all that he would have nothing to do with it, and I should take him at his word. The assistant again disappointed, and in a short time returned with an invitation to me to come and see the official in his audience room. Being escorted into his presence I was received most graciously; the bows being just as low as though we were the best of friends and the episode of a short time ago had not occurred. I took my seat at the place of honor after much apparent reluctance and received most profuse apologies for the manner in which I had been treated and deep regrets on account of the disturbance that had taken place. He assured me that all would be done as stated in my written request. I inquired when would the houses of the Christians be repaired and they reinstated? He said, in ten days. I replied that that would just suit me, as I would have time to let those know, who had been driven away, and I myself would be back through there in ten days and see that things were all right. His Honor ordered me my evening rice, which was especially good, as I had walked the thirty miles without stopping to eat, and it was then late at night. The assistant was ordered to find a place for me and my servant to sleep, and we said good-night. I was lodged in an old temple outside the Yamèn, where no doubt many beggars before me had found shelter. It was a cold rainy night in April, and a board to lie on with my steamer rug over me made a good bed. I slept from exhaustion rather than because I was warm and comfortable. Rising with the break of day I started back over the road I walked the day before; stopping at an inn by the way for my morning rice. There had been no disturbance

at Kin-hwo during my absence, and the ladies found their hands full, treating patients and instructing the Christian women who were most eager to learn. During the ten days we remained there, some women, who had hardly known a character before, learned to read the whole Gospel of Mark in character and a goodly number of hymns besides. I have never seen women more eager for knowledge or learn more readily. The ten days being past we started home by the way of Lin-wu. The ladies were in chairs and I walked, as I usually do on all my tours. When we approached the city the chair bearers refused to carry the chairs through the city. A road was found on the outside, and I walked into the city and to the Yamên to see if promises had been kept. I hardly expected they had. I found that it had been according to my faith. Nothing had been done by the official at all. Some of the houses had been taken possession of by outside parties and were being repaired. The claim was made that the Christians were not the owners and had no deeds to the property. I told the official that there was no need of our wasting words. I would go. I went on through the city and overtook the chairs. Several of the Christian men were with them. I asked them if they had deeds to their houses, and they said yes. Could they produce them? They could. I told the ladies to go on on their journey home and I would go back and make another attempt. Three deeds were secured, and I took the owners themselves to the Yamên and to the official and had them shown to him to prove that the houses were theirs and not the parties who had taken possession and were making the repairs. His only reply was: yes, they are yours; go and occupy them. Argument was in vain, that unassisted they could not take possession. An escort was given me, and I took my final leave of the official till he sent for me. Returning to our station we found about twenty-five refugees from Lin-wu, to be sheltered and fed by the missionaries themselves. Something must be done, for we could not support these people indefinitely, and after careful deliberation it was decided that we ought to appeal to the government. This was done through our American Minister in Peking, Consul-General in Shanghai and Consul in Hankow.

The Tsung-li Yamên instructed the provincial officials to settle the matter, and it was done in a most satisfactory manner. Our chapel was rebuilt, giving us a new one instead of the old; the houses of the Christians repaired and they reinstated; a small indemnity was paid to a few for losses sustained; the leaders of the riot were punished and put in prison for two months; a proclamation was issued, giving us protection and to all converts. This was the end of persecution there. The official was at a great deal more expense than he would have been had he done as I privately besought him to

do. I told him he could blame himself and not me, and he acknowledged his mistake. I have visited the place since, at pleasure, and remained in the chapel for weeks at a time without the least disturbance. I can go on any street to any inn and stay all night or get a meal, whereas before I could not have secured a bowl of rice for a dollar. The church acknowledges that the persecution was a great benefit to it. Those who were scattered went everywhere preaching the Gospel. Some who fled to the mountains never returned, and they have started a Christian colony there, which is now the most zealous part of the Ling-wu Church.

Through this little colony the mountain people have heard the Gospel. Some have already been baptized and received into the church, and there are other inquirers. Our rights have been established in this part of Hunan. The people are now friendly, and any mission might secure property and establish a station with resident missionaries without much fear of molestation. Our Presbyterian Mission has not done so, because of lack of men and money.

Lien-chow, China.

*Missionary Conference held at Kuling, Central China,
August 22nd to 25th, 1898.*

Chairmen.—Rev. G. JOHN, D.D., and Rev. S. I. WOODBRIDGE.

Secretaries.—Rev. C. E. MOLLAND and Rev. GEORGE A. HUNTLEY, M.D.

Monday, August 22nd.—Morning Session.

After a devotional service conducted by Rev. D. W. Nicholls, Rev. S. I. Woodbridge took the chair and called upon Secretary Mr. Molland for report of committee appointed to make arrangements for the Conference. The report was adopted.

Rev. G. JOHN, D.D., delivered an address on "The Present Aspect of Missionary Work in China as viewed from the Evangelistic Standpoint."

He referred to the wonderfully changed aspect of the work in China since his arrival in 1855. Missionaries were then limited in their itinerations to the ground they could cover in twenty-four hours. In those days Kiangsu was as much a closed province as Hunan is now. Before leaving Shanghai he commenced a work in Soochow. Dr. Williamson settled at Sungkiang with his family, and he (Dr. John) did the same at Pinghu. Thus it was their privilege to establish the first "inland mission" in China.

In 1861 he opened the work in Hankow, which was then the furthest inland station. In 1868 Mr. Wylie and himself undertook a five months' journey in Hupeh, Szchuan and Shensi, a journey of 3000 English miles. In all that time they met neither missionary nor convert. But what a change was seen there now! And such is the change everywhere. The provinces are all open, except Hunan, and Hunan is opening rapidly. Missionary stations are found east, west, north and south of that anti-foreign province. In the past twenty-eight years the missionaries have practically taken possession of the whole land.

But although success had attended their efforts, nothing startling in connection with the work had occurred until recent times. Now hundreds and thousands in Manchuria, Fokien, Hupeh and Kiangsi were flocking into the Church, and this revival would probably cover the land. The speaker then instanced the work in Kinsan, T'ien-men, Yün-mung and Hiao-kan, and spoke of its wonderful growth. In some places the natives had repudiated idolatry and had invited the foreign missionaries to visit them and test their sincerity. The work in other places had taken a new start after twenty years' labour, and the results in both cases had been a striking answer to prayer. As to the sincerity of the converts they had been tried and proven. Their character and standing on the whole was excellent, and those received as a result of this great revival were as good, to say the least, as those received on old methods. Their gifts might be taken as an instance of their sincerity, and several illustrations of their liberality were given.

He considered the revival was to be ascribed in a great measure to the daily preaching carried on so continuously and for so long a period at Hankow. Book distributing also had much to do with it. Christian books and tracts had been found in far away places, that had been obtained in the Hankow chapels or from colporteurs, and in some cases they bore evidence of careful study. Some of them had been kept by the speaker as trophies.

The attitude of the officials had something to do with it, and their friendly attitude he ascribed to the degradation of the Szchuan Viceroy and other officials.

Applicants for membership might be divided into three classes:—

1. Those who are actuated by pure motives solely. This class was not very numerous, and was easy to deal with.

2. Those who are actuated by false motives solely. This class was also easily dealt with.

3. Those who are actuated by mixed motives. They should be taken in hand, enlightened and converted.

From the latter class many bright gems had been won. Even the Apostles were actuated by mixed motives up to the crucifixion, but Christ did not reject them on this account. He dealt patiently with them and led them onward and upward. When the Holy Spirit came down upon them at Pentecost the lower motive was burnt up and the higher motive became regnant in their hearts and lives.

The present was a magnificent opportunity, and woe to us if we neglected it. He looked on the Church as a hospital. We should admit all who felt their disease and wished to be cured. The Church at Corinth was a hospital, and a very badly ventilated hospital too.

Be straight in dealing with candidates, he said; don't be in a hurry to baptise; don't receive Roman Catholic renegades; engage trustworthy natives; avoid lawsuits; come to an understanding with each other; define your boundaries and keep within your respective spheres. Don't interfere with the sheep of another fold; don't employ a convert without the hearty consent of his pastor. Make the Chinese understand we are "all one in Christ Jesus." Have no selfish or private ends. Let God's glory be the first consideration.

He referred to his forty-three years' service as a missionary, and said if he could multiply the years by ten he would give all for China. He did not feel disappointed as a missionary. His advice to all who feel disappointed is, take a broad view of the work and stick to it long enough for the spirit of the work to enter into you, and your disappointment will vanish. Suppose Morrison could visit China in these days. Would he know it? Do you think his first words would be, "Well, I *am* disappointed." No! no! his heart would thrill with wonder and joy. He would exclaim, "the Lord hath done great things for us, of which we are glad." Men have disappointed us, methods have often disappointed us, attempts have often disappointed us, but the work has not disappointed us. Its progress has been wonderful in the past, but the prospects were brighter to-day than they ever were before. Let us thank God and take courage. Let our watch-word be, Onward! God is marching on. Let us follow Him.

Rev. J. N. HAYES, of Soochow, addressing the Conference upon the same topic, said the first message flashed from Annapolis to Washington, was sent by the hands of a young woman, and contained the words: "Lo what hath God wrought?" This expresses our feeling when we think of what has taken place in China. In 1847 there were not twenty Christians in all China. Contrast the present

time. The speaker said that in Soochow they had experienced no boom as they had in Hankow, and people there are not pressing into the Church. This is no cause for discouragement, as God had promised "I will give Thee the heathen for Thine inheritance." God's work is slow that the foundations may be firmly laid.

The aspect of work in Soochow is practically the same as it was twenty or thirty years ago, though there are signs of awakening. There are difficulties at every step. Satan does not willingly relinquish his hold on China.

The speaker said that in his limited experience the revival in China was not the result of conviction of sin.

He emphasized the need of Christian unity among us, and in concluding said that we needed wisdom that we may be faithful, that we may be kept near to Christ, that we may not be actuated by motives of success or praise from the home Churches, but with a single eye to the glory of Christ.

The meeting was then opened for discussion.

Rev. D. W. NICHOLLS said he had been in the midst of a successful work similar to the one Dr. John had described in Hupeh. He had never taken up a lawsuit. One thing he did which had called forth severe criticism from some and hearty congratulations from others, was the issue of a proclamation setting forth the design of the Christian Church. The officials had accepted copies of the same and had since issued it as an official proclamation. The speaker said he could have taken in and baptized this year at least 3000 people, but had actually received about 150, though about 700 others have entered their names as probationers.

He spoke of the great demand for books. Had sold as many as fifty Bibles in one day. Has sold Bibles to nearly all the officials in the Nan-ch'ang prefecture and has several orders in hand for books of good binding.

The speaker testified to there being a spirit of inquiry for Bible truths never before known in the history of missions in this country.

He had refused the application from 500 Roman Catholics residing in one village to join the Church.

He thought the best way to deal with an inquirer, if you suspect his motives, is to get him to pray. In many cases he will either go out or be convicted of sin.

Rev. E. S. LITTLE asked a question as to what period of time work had been carried on in the stations referred to in Dr. John's address?

Dr. GILLISON, in the absence of Dr. John, said that the L. M. S. had carried on work in Shao-kan for twenty years and in King-san for about five years.

Mrs. REEVES, of Kuang-si, said that Kuang-si was a closed province no longer. There are twenty foreigners already, either working in the province or on the border preparing to go in. She had travelled much in the province and had never been insulted yet.

Rev. G. W. PAINTER, referring to the large numbers recently added to the Church connected with the London Mission in Hnpeh, said that in his own experience many had been unwilling or unable to learn after admission to the Church, and asked if the London Mission had a similar experience in the revival referred to?

Dr. GILLISON in reply gave some interesting incidents showing that progress had been made by those converts in a remarkable degree and said that the progress had certainly not been less than in those who came in by the slower process.

Mr. PAINTER again asked if protection of any kind is extended to these converts.

To which Dr. Gillison replied in the affirmative in cases of persecution.

Mr. PAINTER again asked what attitude the London Mission took in dealing with these converts in reference to the subjects of ancestral worship and the Lord's day.

To which Dr. Gillison replied that as far as the giving up of ancestral worship was concerned that was a *sine qua non* for Church membership. With reference to the Sabbath question they were not so strict in its requirements as some others. They expect and advise the converts to desist from work on Sundays, but they do not demand it.

Rev. G. G. WARREN, of Hankow, continuing the discussion, pointed out that Dr. John's words applied to only one district; in another, Loh-tien, quite a different state of things is found, and a very strong anti-foreign feeling is manifested. He said there were large numbers who flocked to them from other districts, and though there seemed to be a movement towards himself, his fellow-countrymen and his Consul, there seemed to be no love for the Saviour; in his experience he had found that when he refused to fight their causes in the Yamên, 99 per cent of those who come in crowds, fell away.

Motion to adjourn.

Mr. Cameron closed with prayer.

Afternoon Session.

Rev. S. I. Woodbridge presiding. Dr. Gillison opened the meeting with prayer.

It was proposed by Dr. Macklin, seconded by Rev. G. G. Warren, and resolved, that questions may be asked after the addresses of each session.

Dr. Huntley proposed and Rev. G. G. Warren seconded that there be a Question Box Meeting on Thursday morning at 10 o'clock. It was carried.

Dr. GILLISON, of Hankow, then delivered an address upon "The Present Aspect of Missionary Work in China as viewed from the Medical Standpoint."

He said there is no need to plead to-day that medical missions are valuable. A missionary of forty-three years' standing and many others had said to him that if they were commencing their life-work again they would do so as medical missionaries.

He mentioned some advantages of medical missionary work.

1. Medical work brings into contact with us a mass of people that would not otherwise be brought into contact with us.

2. It forms a suitable form of charity that the Church may safely undertake.

3. It teaches the Chinese the high value we place upon the human body, and in a country where the teaching is largely Buddhist this teaching is very valuable.

4. It dispels many delusions from the superstitious minds of the Chinese. He advised the medical missionary to occasionally select one of the more intelligent of his patients and show to him everything connected with the hospital; let him witness an operation, let him walk with you through the wards, and he will form an opinion which he will take to his fellows, and this will do much to dispel the superstitious belief many hold with regard to the foreigner.

The speaker next referred to varieties of medical missionary work.

1. Itinerant.—This was the least valuable form.

2. Dispensary.—Speaking here of lay agency, Dr. Gillison said that he thought a missionary often wastes his time by dabbling in medical work. Let the evangelist concentrate his efforts upon his own work; he will better spend his time making commentaries and writing tracts. The speaker said he attached value to the dispensary chiefly as a feeder for the hospital. During a period of service covering fifteen years, between eighty and ninety converts had been baptized through the medical work directly, and of this number only one came through the dispensary, and he a doubtful one. His best work had been in connection with the hospital.

Two problems faced us as medical missionaries. The problem of Quality *versus* Quantity always affects the medical missionary in large centers, and said that we ought to be anxious that the figures in our reports were real rather than large. Another problem was physical fatigue on the part of the physician, and "cutting down" does not solve that problem entirely.

With reference to the spiritual work, the speaker emphasized the need of personal consecration in ourselves. We want not only the advance of medical science, but of the kingdom of Christ as well. He said that he had felt the ebb and flow of the spiritual life of his hospital employé's rise and fall with his own.

We needed a service for hospital employé's different from the service for the patients. Let every employé in the hospital be a Christian if possible.

Dr. W. E. MACKLIN, addressing the conference upon the same subject, said:—

Whilst the main object of the medical missionary was unchanging and unchanging, methods required to be changed to adopt them to present conditions—the present crisis. He believed God's Spirit was working in the hearts of the people, breaking their conceit and preparing their hearts and minds. Whilst preaching should not be neglected he believed that medical work should predominate, and in order to insure efficient preaching he considered the first two years should be devoted to the language.

He did not believe in "quackery," but considered every missionary should be ready to give temporary aid to the afflicted. Nothing was to be compared to healing work when connected with the preaching of the Gospel. He advocated Union Medical Colleges. His past experience led him to the conclusion that heathen students should not be trained. Charity work for the rich should not be undertaken. Fees should be demanded of them instead of alms solicited. A regular charge should be levied on all patients, and they should be charged according to their ability to pay. This system commended itself to the Chinese. He recommended a benevolent attitude towards the poor and destitute. The rich should be made to contribute to the support of the poor. He gave an account of the great success that had attended his own efforts in this direction. Our attitude to the poor would be the test of our Christianity. The proof given by Christ of His divinity was His attitude towards the poor. The Chinese spent money in incense, paper and prayers, and the time would come when this would be devoted to Christianity. A medical man should seek into the *cause* of the distress around

him. He had found the cause in the fact that man was robbed of his environment. Whilst God's creatures were cared for, even the lilies of the field, man was robbed of his rightful dues. His methods were, daily preaching, Bible-reading, and the distribution to all patients of a book and tract. In this manner the Gospel was carried to many homes.

The following gentlemen took part in the discussion, speaking largely upon lay agency in medical missionary work: Revs. J. S. Adams, D. W. Nicholls, P. T. Dempsey, and Dr. Woolsey.

Rev. G. W. PAINTER asked advice about the advisability of a rule being passed to control lay agency in medical missionary work by means of an examination conducted by a physician.

Dr. WOOLSEY. If in a center where a doctor is stationed, lay agency should be altogether abandoned. If alone, however, the layman might do much valuable work with a few simple remedies.

Dr. JELLISON thought that a man who was not educated in medicine should not practise medicine.

Dr. GILLISON thought that the passing of a minor examination would do a vast amount of harm. He considered lay agency was to be recommended in centers where there was no physician.

Dr. MACKLIN, also in reply to Mr. Painter, said that he regularly supplied two C. I. M. and some other stations with drugs and directions how to use them, and it had only done good work.

Rev. W. N. CROZIER asked Dr. Jellison if the Good Samaritan was a qualified physician?

Dr. JELLISON, in reply, said that if the men in question only used the remedies which the Good Samaritan used, they would do no harm; the oil would do good probably, and so also would the wine if not given in excess.

Mr. CAMERON gave experience of successful lay agency in the Singan plain, where there were between forty and fifty missionaries and no medical man.

Motion to adjourn. Dr. Venable closed with prayer.

In Memoriam.

REV. A. F. H. SAW.

I knew him more than ten years. I thank God for these years of fellowship. I did not always approve of all he did, but I always believed in his sincerity. If there ever was a man who in *all* things first sought to know the will of the Master, such an one was my brother Saw. I have

never known a man more thoroughly trustful than he. He literally took "everything to God in prayer." No matter how unimportant the occasion, or how lightly it might be considered by others, Bro. Saw always looked at it from the standpoint of a learner at Christ's feet.

When I think of him, now he is gone, it seems that he must have been one of those in whom *patience* had done her perfect work. I do not call to mind one single occasion in all the time I knew him when he seemed to be out of patience. This was the characteristic which gave him so much power with the natives. He was always cool, even in the midst of the most intense excitement. In this way he was able to control large crowds of natives, and it was this that gave him an enviable reputation among them as a good and true man. Then his sympathetic nature was, to say the least of it, developed fully up to a normal standard. He *could not* "heedlessly set foot upon a worm." He would get down from his horse, if necessary, and walk through the mire to save the life of the meanest insect, or remove a stumbling block that might be dangerous to the unwary passer by. He never forgot his friends, or his enemies either, if he had any, when the hand of affliction was laid upon them. Others might not think of them, but he *always* did. What shall I say of love. It is easy to love the beautiful, the lovely. We all have that faculty. It is not so easy to love that which is unlovely and repulsive. I verily believe that Bro. Saw had thus early reached that high development in the Christian life which caused him to love the unlovely because it was God's, and to have affection for the repulsive individual because Christ died for him. There was no hatred in him, save for sin, and this he loathed with the same intensity as that which characterized his love for his fellow-men. My testimony is the same as the testimony of all who knew him as intimately as I. He has gone to a higher sphere of activity. I want to place this tribute upon his tomb. He was many years younger than myself. He always respected me as his senior in experience and in the church, and his respect was genuine. I appreciated it while he was with us, but I appreciate it more now he has gone. I miss his cheerful smile, his hopeful and encouraging exhortations, his tender and helpful benedictions, his hearty songs of praise, and his earnest prayers. He was a strength to my spiritual life. The members of the mission to which he belonged realize that they have sustained a loss almost irreparable. We know that our Father doeth all things well, but we cannot understand His judgments. May the Lord give us the faith and trust to say "Thy will be done." We pray for those who mourn.

F. E. MEIGS.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

Notes and Items.

THE large number of important Imperial decrees issued during the last two months, has exceeded in the breadth of subjects and in the favorable treatment of foreign methods anything which *Imperial Activity.* has ever been known before in the history of China. One decree deals with the publication of new books and promises protection and reward to the publishers, thus imitating the copyright laws of Western countries. Another decree orders the establishment of military and naval colleges in all the provinces. Still another orders a general reform in the military examinations and the abolition of the obsolete bows and arrows. Another abolishes the test of scholarship by the standard of chirography, in the palace examinations for high degrees. Still another promises to protect the freedom of the Press and urges newspapers to discuss government questions and the conduct of officials. Another edict allows all persons to present petitions to the throne and make suggestions through the Board of Censors. Another praises Governor Ch'ên, of Hunan, for his efforts in behalf of Western education and for attempting to bring the Hunanese up to the times. These all show that the minds of the Emperor and of the Empress-Dowager are agitated concerning the critical condition of the country. We wish that we could say that some attempt commensurate with the gravity of the situation is being made, but we are sincerely afraid that the high sounding phrases of these edicts are not much more than what we have been accustomed to in previous years in edicts dealing with purely native subjects. The art of conjuring with pretty phrases and high sounding words is not a new invention in Peking, and we shall be only too pleased if the new reforms so impressively announced in such beautiful phrases are really put in execution. Such an able writer as the editor of the *Peking and Tientsin Times* thinks that these edicts are not worth the paper they are written on, but we cannot agree with him in this opinion. Even if never carried out fully they will have their share in stirring up the country to the importance of a new régime of government and morals. It is some advance to have the Emperor's

attention engaged upon these important subjects, even if the consequent results are not what could have been desired.

The attitude of China toward Western learning has greatly changed, and the evidences of this fact daily accumulate. The most recently added proof is the immense popularity of the *Viceroy Chang's New Book*, a new book recently issued by Viceroy Chang Chih-tung, "An Exhortation to Learning" (勸學編)*. More than 200,000 have already been sold, and the demand is increasing. It deals with the problems of the present situation and urges a thorough study of it on the part of the literati. Its aim is to preserve all the good of Chinese classical learning and yet not be restricted to it. Western learning is highly praised, and in many places through the book foreign customs are strongly defended. It is a great advance upon the disrespectful treatment of foreign learning and foreign religions which characterized the early writings, even of men who had been abroad on embassies. It attempts to treat with respect the subjects it treats of, and cannot fail to elevate foreigners and foreign learning in the minds of the student class. We heartily commend the book as a frank attempt to meet the problems which China now faces.

The Educational Association has just issued a new Catalogue of their publications, copies of which may be had, free, on application to the Presbyterian Mission Press.

In order to meet the increased demands for Dr. Mateer's works, the Mission Press has just arranged for large editions, photo-lithographed, of his *Geometry and Algebra*, which will be much cheaper, and also a cheaper edition of his *Arithmetics*.

Correspondence.

BEWITCHED FOOD.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The other day the Provincial Judge here received a call from a friend. Tea was served, and they happened to fall into conversation about foreigners. The caller remarked that he recently called on one of the foreigners here. "Did he serve tea to you?" the Judge asked. "Yes." "Did you drink it?"

"Yes, and not only the tea, I ate some of the sweetmeats he offered." The Judge was horrified, and expressed the opinion that he was probably bewitched beyond ordinary means of recovery. He briefly recounted the recent innovations inaugurated by the Emperor at Peking and said they were all traceable to the tea he drank with Prince Henry at the latter's reception!

Q. E. D.

* We expect to begin a translation of this in our next issue.—ED. RECORDER.

WORK ON "KESWICK LINES."

To the Editor of

"THE CHINESE RECORDER."

August 9th, 1898.

DEAR SIR: In a recent number of "The Life of Faith," just to hand, appears an interesting letter from the Rev. J. Hudson Taylor about work in Honan and blessing thereupon. He mentions two stations—T'ai-k'ang Hien and Ch'en-chau Fu—which, he remarks, "were opened and have been worked from the commencement on 'Keswick lines,' and remarkable spiritual blessing has attended the work." One has heard of "Dr. Nevins' Methods" and studied his useful book on "The Old and New Systems;" such phrases too as "On Apostolic Lines" and "Matt. X. Lines" are often met with, but this is perhaps the first time the writer has read of a mission station being opened and worked on "Keswick lines." Conventions on "Keswick lines" are known and the phrase understood. Missions to Christians in India and elsewhere on "Keswick lines" are also understood, for in these cases the teaching is with the intention of *deepening* spiritual life, but at a mission station, where there are only heathen, the spiritual life has not begun, and at the beginning surely only the great doctrines of repentance and faith in the Lord Jesus Christ are of any avail, and these are taught at all mission stations I trust. As Mr. Taylor's letter seems to imply that these two are the only stations worked on "Keswick lines," and because of it there has been "remarkable spiritual blessing," may I ask in what way they differ from, say, other stations of the same society in the same province? Have the two lady workers mentioned found any quicker or better way of getting souls soundly converted, or are those converted better Christians than others? And how about the many other workers in China

who joyfully accept the doctrines taught at Keswick? why do they not work on "Keswick lines" amongst the heathen? Will Mr. Taylor or some other person kindly explain, for though not a recent arrival in China, I would still remain

A LEARNER.

BIBLE WORK IN MANILA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following particulars of Bible work in the Philippines may be of interest to some of your many readers. In 1889 the British and Foreign Bible Society sent to Manila two workers—Messrs. Alonzo Lallave and F. de P. Castells—to see if it were possible to obtain a footing for colportage work in any form. Mr. Lallave, a man well advanced in years and somewhat feeble, was a converted Roman Catholic priest who had spent many years in the islands. After his conversion he had translated the Gospels and Acts into Pangasinan, a dialect of Luzon, the largest island. This translation was printed by the Society, but there had been no opportunity of putting it into circulation.

Shortly after their arrival in Manila both Mr. Lallave and Mr. Castells fell seriously ill, and the former died. Mr. Castells, a younger and more vigorous man, recovered, but almost immediately he was arrested and thrown into prison by the authorities. Nothing could be proved against him, but he was compelled to leave the islands forthwith.

This year, as soon as events showed that the U. S. troops were likely to occupy Manila, the Society made arrangements to recommence its work, and set apart for this purpose one of the Sub-Agents of this Agency—Mr. B. C. Randall. After

inevitable delays Mr. Randall has secured premises in Manila, landed his stock of Scriptures and commenced operations. His first reports are recently to hand. His sales have been encouraging; the first day they were 20 Spanish Bibles, 17 Testaments and 45 separate Gospels, as well as 1 English Bible and 1 Testament.

Two paragraphs from his letters may be quoted: "Many people wished to buy, but feared to incur the displeasure and maledictions of the priests. From every side the cry of the Philippines is, 'Teach us English; we want schools; we want to learn English.' Whatever their motive, there can be no question as to their *desire*, a desire so intense that not all the power of the priesthood could prevent crowded attendances at mission schools, wherein English would be taught. The people can be reached, and that right speedily, if the above suggestion be carried out."

"In conversation with the U. S. soldiers I learn that the 'Christian Commission' is doing a great and good work among the troops."

Yours very truly,

G. H. BONDFIELD.

P. S.—Since the above was written a further report from Mr. Randall has reached me. It contains the following paragraph:—

"Sufficient time has been allowed me to feel the pulse of the people here and ascertain its temperature. Make known to the missionary world that the harvest is ripe and the labourers are few. The people are thoroughly disgusted with a corrupt priesthood, but not averse to a knowledge of the truth as it is in Christ Jesus. There is a wonderful opening for missionaries willing to teach English. The work can be made self-supporting from the start. If missionaries of any Protestant denomination will notify

me by what steamer they expect to arrive, I will meet them and guarantee to fill their schools."

G. H. B.

PRACTICAL QUESTIONS.

What Changes should we make in our Mission Schools in View of the New Topics introduced in the Competitive Examinations?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: This question was discussed at some length and with deep interest at a meeting of preachers and teachers in the Hing-hua prefecture. It was generally agreed: 1st. That the Church should continue in the lead and not lag behind in the matter of practical education; that it now enjoys the reputation of having kept slightly in advance of the times, and that its proper place cannot be anywhere short of the mark aimed at by native scholarship. The so-called Anglo-Chinese Colleges for years held up the standard at last adopted by the Imperial government, and their graduates are almost the only candidates that are prepared to grapple with the new theses.

It was generally agreed: 2ndly. That the ordinary native teacher is not qualified to teach a school adapted to the requirements of the times without some training in a kind of normal school conducted by the missionary. This school should occupy from one to three months, preferably in midsummer, and should be located in the vicinity of the mission sanitarium. A graduate of one of the colleges could do most of the teaching, but the missionary should have full control and supervision. Finally, it was generally admitted that it was in vain to look to the missionary societies to expend more money on their schools than they are now doing, that it might not be wise to expend more, even if

it could be secured, that local native Churches should enlist the co-operation of their non-Christian neighbors and together build up a system of schools adapted to the times. As a first step in the movement the teacher of the above mentioned normal school should spend the rest of the year visiting our day-schools, giving to each at least a week of his time, during which he should teach the advanced pupils in these new studies and give lectures on the same to the literary men of the place in the evening. His salary should be paid at first by the native Christians whose children attend the schools, but co-operation from non-Christians should also be solicited, and, as the interest showed a tangible increase in the way of contributed funds, his services in a

given locality should be prolonged, and finally secured for the place exclusively. The speakers claimed that the people listen attentively when they are asked to exchange idol processions and theaters for a practical system of education. At one place, on the writer's suggestion, the Christians met their persecutors for idol money with the proposition that they (the Christians) employ a graduate of an Anglo-Chinese College for one month to give the children of the village "a taste" of a modern school. This was so unexpected and commended itself to the judgment of so many of the zealous idolaters that the efforts to collect money for a great heathen display have not been renewed.

F. OHLINGER.

Hing-hua.

Our Book Table.

REVIEW.

傳道模範. *The Model Missionary*, or the Life of Rev. J. L. Nevius. By his wife, Mrs. Nevius. In Easy Wen and in Mandarin. Published by the Mission Press, Shanghai. Wên-li, price 40 cents per copy. Mandarin, 45 cents per copy.

All who had intimate knowledge of Dr. Nevius as the writer had, will readily say he was a "model missionary" as he combined so many rare gifts entirely consecrated to his Master's service. In this Chinese memoir, which is wisely only a portion of the English Life, we have the same rare literary gifts of his no less accomplished and devoted wife, lavishing her love to make her husband, though dead, yet to preach to the Chinese the unsearchable riches of Christ. It is most beautifully illustrated, and takes rank as the best memoir of any missionary in Chinese that we know of.

T. R.

Praying in the Holy Ghost. By Rev. G. H. C. Macgregor, M.A., author of 'A Holy Life.' Fleming H. Revell Co., New York, Chicago, Toronto.

This little book of only 139 small pages is a valuable compendium of the Scripture teaching in regard to prayer, and makes most judicious use of the Greek and Hebrew words used in reference to devotional acts. It would seem impossible for any one who really prays to read this manual without deriving real benefit from its perusal. It ought to have a wide circulation. The publisher's price is fifty cents.

A. H. S.

Proceedings of the Church Missionary Society for Africa and the East. Ninety-ninth year, 1897-98.

This volume of 360 pages contains the Anniversary Sermon preached by the Rev. H. C. G. Moule,

D.D., the Annual Report of the Committee, Contributions to the Funds, etc., with ten maps. It is full of interesting information, not only for Churchmen, but for all evangelical Christians. The sermon of Principal Moule breathes forth the true, liberal missionary spirit: "We are met," says he, "not for reverie half so much as for resolutions and advance. The names of our blessed fathers are dear to us, with an indescribable sense of loyalty and honour; but we cherish that sense, not that we may build their cenotaphs, but that we may carry on their work. Our jubilee is a commemoration, but it is much more besides; it is a summons afresh to the foot of the atoning Cross and a new proclamation there of the power and liberty of the Spirit that we may go out in it before our Lord to announce Him, the Liberator, to the world. Our centenary year is a point of light for a wider landscape; but not only that we may review and estimate achievements. Much rather we are looking forward, so far as mortal eyes can, into our second century and the twentieth of our Lord. We want to see something, through whatever haze, of the vastness of the land in front, and how He would have us enter in and set our feet here, and there, and everywhere upon it, claiming it for Him."

From the General Review of the year we clip the following: "In the further East the pathology of China has long been the study of others besides the political physician. With holier ambition men of God have desired that land for the King of kings and brought to it the only cure for its moral and spiritual paralysis. So impressed are your committee with the seriousness of the present crisis that they have lately issued an earnest appeal to their friends, soliciting greater sympathy and more

active interest in view of the urgent needs and solemn opportunities of that vast empire."

The Society's missions in Africa have passed through a year of deep anxiety and distress. Uganda—the scene of so much spiritual blessing—has been plunged in grief. "The rebellion and flight of Mwanga, followed so soon by the mutiny of the Soudanese troops, have brought the country once more into painful prominence." The Church is being tested and sifted. Rapid progress of the Gospel has provoked the great Enemy of man to put obstacles in the way. But the committee are "persuaded that from her new trials the Church of Uganda will come forth, as she has done before in similar circumstances, stronger and purer for the testing."

In common with other societies there is a pressing need for more workers. There has been much prayer, and God has, to a certain extent, answered. "The committee would recall Henry Wright's favourite phrase, '*Answers to prayer are calls to sacrifice.*' The Society still needs a large increase of labourers. If we ask God to supply them, and He gives them, that answer to prayer will be a call to further sacrifice. Shall we shrink from the further sacrifices called for now and to be called for much more in the future? In other words, is the Hundredth Year to be, or not to be, a starting point for fresh advance?"

SAMUEL I. WOODBRIDGE.

New Astronomy for Beginners. By David P. Todd, M.A., Ph.D., Professor of Astronomy and Director of Observatory, Amherst College, U. S. A. American Book Company, New York.

This is truly a new Astronomy; new in being of recent date, but more especially new in its treatment of the subject. The author

has well accomplished his design, namely, the adaptability of astronomy to a laboratory course. As the author says, in the preface: "Astronomy is preëminently a science of observation, and there is no sufficient reason why it should not be so studied. Thereby will be fostered a habit of intellectual alertness which lets nothing slip. Earth, air and water are always with us. We touch them, handle them, ascertain their properties and experiment upon their relations. Plainly, in their study, laboratory courses are possible. So, too, is a laboratory course in astronomy without actually journeying to the heavenly bodies, for light comes from them in decipherable messages, and geometric truth provides the interpretation."

To instance a few examples: In default of anything better, a broom handle run through two holes bored in the middle of two opposite sides of a packing box; two card-board circles divided in degrees, and a card-board tube may answer the purpose of an altazimuth instrument, with which the student may measure the altitude and azimuth of a celestial body. Again, a small box which is called a "Latitude Box," a quadrant made of card-board and graduated and a plumb line, is used for taking latitude; again, another box, which is termed a "Transit Box," with a pin-hole on the top and two larger holes on one side, all three being in the same place, is utilized for taking the sun's transit, and thus ascertaining the true time. Once more, the equipment consists only of a yard stick, a pin-hole and a simple proportion, but with these the pupil measures for himself the size of the sun. Many more illustrations might be given, but these will suffice to show how well the author has succeeded in adapting some of the abstruse problems of astronomy to the laboratory and enabling the pupil

not only to use and handle, but even himself to make the apparatus. Of course, in all these cases the measurements will be made roughly, but the principles are perfectly correct. And these are not untried experiments, but are the result of sixteen years' experience in teaching the subject, and all the apparatus and methods of illustrations have been repeatedly constructed and used by the author.

There are sixteen chapters, and the titles at once show the uniqueness with which the different subjects are treated. Chapter 8th is on "The Astronomy of Navigation," in which the author deals with the rudimental principles of navigation, in which astronomy is concerned. And here, too, the author has had practical experience, having navigated the little steam yacht *Coronet* across the Pacific from San Francisco to Japan to view the total eclipse of the sun.

It is quite needless to say that the work is up to date in all new discoveries; the most notable perhaps of which is what the author terms: "The Wandering of Terrestrial Poles." "So definite," says the author, "are the processes of practical astronomy that the latitude of any place can be determined with no greater uncertainty than the area of a large Eskimo hut, and should the Pole oscillate in some irregular fashion by even so slight an amount as three or four spaces, the change would be detected by a corresponding change of latitude. Such a fluctuation of the North Pole has actually been ascertained." A diagram is given showing the wandering of the Poles from 1830 to 1895.

This work on astronomy would be a capital text book for our Chinese students. Everywhere, throughout the work, has been kept in mind the importance of the students thinking rather than

memorizing, and this is the kind of work which our Chinese pupils need in their class-room work. It is to be hoped that some one will see fit to put this new astronomy into Chinese for us that we may have it among our school text-books. In the meantime it is highly to be recommended to any one who is teaching this subject, as a guide and help to make it more practical to our Chinese students.

J. H. J.

The Articles of Christian Instruction in Favorlang, Formosan, Dutch and English. From Vertrecht's manuscript of 1650; with Psalmanazar's Dialogue between a Japanese and a Formosan; and Happart's Favorlang Vocabulary. Edited by Rev. Wm. Campbell, M.R.A.S., English Presbyterian Mission, Tainan-fu. Pp. xix. and 199. London: Kegan Paul, Trench, Trübner & Co.

(Concluded from September number.)

Not a few difficult questions are suggested by this book, and some of them are touched on in an interesting way in Mr. Campbell's preface. Of what stock do these Formosan aborigines come? The prevailing idea to which Mr. Campbell gives his support, is that they are a mixed race of Malay-Polynesian origin. The present writer once saw in Formosa a small "dug-out" of primitive construction, in which some eight persons had drifted from some distant island, and after long wanderings and exposure, had been cast ashore in safety on the shores of Formosa. What happened once within recent memory, has probably happened often in past centuries, and Mr. Campbell is no doubt right in thinking that little colonies of this kind, drifted ashore from different quarters, gave rise to many of the Formosan tribes.

This view is confirmed by the great complexity of the linguistic problems set before us in the pre-

sent volume. The language of the "Articles" seems to be substantially the same as that of the "Vocabulary," but many words used in the former are not to be found in the latter. Again, the "Vocabulary" often shows several different forms of the same word, apparently due to local variation. One turns with interest to the specimen of present-day Formosan as noted near Chiang-hoa, in order to compare it with the "Favorlang" dialect of Vertrecht, and it is disappointing to find that the two versions of the Lord's Prayer seem to have not a word in common. The languages spoken by the various aboriginal tribes in Formosa are said to differ greatly, but no complete investigation has yet been made. All the phenomena, as well as the probabilities of the case, point to variety of origin, and the effects of this would naturally be perpetuated by the jealous separation usually maintained between distinct tribes of savages. The linguistic problem is no doubt further perplexed by the well-known fact that unwritten languages are always in a state of flux, and vary from generation to generation. The most hopeful method of research would be the collection from different tribes of test lists of primitive words and the careful collation of these with similar lists from various parts of Polynesia. Some contributions to such a comparison appeared some years ago in the pages of the *China Review*, but a wider induction is required.

The Dutch missionaries seem to have transliterated freely words required for religious instruction, such as Dees, Jesus, Christus, Spirito Santo, Angelus, Apostel, Gehenna. It is noteworthy that Happart has introduced the refinement of transliterating also the accusative form, writing sometimes *deos* and sometimes *deon* according

to the connection. This usage is not followed by Vertrecht, who always writes the nominative form *deos*. But such refinements do not seem to be alien to the spirit of the language, primitive though it be. The verbs seem to be richly supplied with inflected forms which yield many minute and useful variations of meaning. Causal forms seem to be specially abundant. Indeed some of these inflections are elaborate enough to recall that mood of the Turkish verb "to love," which is quoted by Prof. Max Müller as expressing in one inflectional form the complex idea, "it was impossible that they two should ever have been brought to love one another!" The word "pilliech" is given in the "Vocabulary" as meaning, "to put one's body in a posture to do *something important*." The illustrative example given is "to put one's body in a posture to pull out each other's hair;" and the word is further enriched by a causal form signifying "to cause such to be done"! But perhaps where taking heads was so common, the mere pulling out of the hair was regarded as little more than an endearment.

Mr. Campbell, in reply to the late Prof. T. de Lacouperie, points out that the Formosan natives were entirely ignorant of the art of writing, except in so far as they were taught the use of Roman letters by the Dutch missionaries. The so-called "Formosan characters" given by Psalmanazar were, of course, like the rest of his book, an audacious fraud. In view of these undoubted facts it is surprising to note how many words are given in the Vocabulary as meaning, "a book," "to write," "writing instruments," "a writing," "a pen," and even two distinct words to indicate the formation of blots by the running of the ink in writing. It is impossible to believe that these words, in these senses, were the unaided

product of savage tongues. One's first thought is that there may have been a borrowing of roots from Chinese, and one is tempted to conjecture that the root "pid" or "bid," which appears in several of these words, might be no other than the Chinese word for "pen," or "to write," which is pronounced "pit" in the southern dialects. But there is nothing to confirm this idea, and a better clue is suggested by the word "bido," meaning "soot" or "lamp-black," hence "ink," and finally "paper with ink on it." Further, savage tribes who know nothing of writing, are often not unskillful in painting lines and diagrams by way of ornament on their implements and carry to great perfection the allied art of tattooing. This art is practised among the Formosan savages now, and we have seen one of their chiefs tattooed all over his arms in minute and elaborate designs. It seems likely then that when the missionaries introduced the arts of writing and reading they took advantage of words already in use, transferring them from the ruder applications of a savage race to the more refined ideas which they were introducing among them. There is thus no real inconsistency between the supply of words referring to the art of writing in the "Vocabulary," and the statement made in the preface, that the Formosans were, until taught by the missionaries, wholly ignorant of the art of writing.

The only word apparently of Chinese origin which we have noted in the "Vocabulary" is "tonso." This is described by Happart as "a Chinese word meaning fatherland." If this is correct it is probably "Ing-soa" (according to the Amoy dialect), which means, "the Hills of Thang," the well-known old name for China.

Mr. Campbell deserves hearty thanks for this valuable contribu-

tion to our knowledge of Formosa and its early mission. He would have an ample reward for his labour if he could succeed in inducing the Reformed Church of the Netherlands to resume their old work in the island. Failing that another course seems worth consideration. If the linguistic affinities of any of the Formosan dialects could be distinctly traced, would it not be possible to get from some of the missions of the most nearly related parts of Polynesia some native teachers? Trained and tested men, like some of those who have done such noble service in spreading the

Gospel from island to island of the Pacific, might make a beginning among some of the more accessible hill tribes, learning without difficulty languages cognate to their own. With the co-operation of the existing Chinese and civilized aboriginal Church of Formosa, they might, by God's blessing, achieve much. They might solve the old problem, which has always baffled the Chinese government, and which seems likely to baffle the Japanese: "What to do with the savage hill-tribes of Formosa?"

J. C. G.

Editorial Comment.

FOR the benefit of those of our readers who may not have had the advantage of the telegraphed news and proclamations, giving details of the *coup d'état* in Peking, we have summarised in the Diary of Events the principal news items.

* * *

In the present number of *St. John's Echo*, in an article by one of the students of St. John's College, about the present Emperor of China, he thus writes (just before the recent developments in Peking):—

"The enlightening of the people and the clearing off of the incompetent and superfluous officers, are what he principally urges. Schools and colleges are being established at his command. In order to save building expenses, those monasteries and nunneries which have not been consecrated by Imperial decrees, are to be turned into school and college buildings." And this is a very fair presentation of the improvements which His Majesty proposed to inaugurate. He is also

said to have entertained the idea of rejecting the queue, adopting the foreign dress, establishing the Christian Sabbath, and, possibly, recommending the Christian religion as the state religion. These may be mere rumors, but they show what is in the air. Probably he went too fast and too far, having listened to well-meaning, but not always judicious advisers. The result has been a most disastrous cataclysm, and this almost equally so, whether the Emperor is dead or still alive. If alive, he must be but a mere puppet. The strong but unprincipled will of the Empress-Dowager has again asserted itself, and for the time being everything seems to bend before it. We certainly hope for better things, but at this writing we are unable to see whence help is to come for poor China. But God reigns.

* * *

WE have much pleasure in congratulating Dr. Edkins on the attainment of his jubilee of life and work in China. With

thankfulness and admiration we think of the amount of useful work Dr. Edkins has done since his arrival in Shanghai on September 2nd, 1848. Without taking time to speak of the manner in which industry and versatility have been utilised, we express the earnest desire that Dr. Edkins may long be spared among us to give us the benefit of his learning and the stimulus of his enthusiasm. In next number we hope to print a paper by Dr. Edkins on "Reminiscences and Forecasts."

* * *

THE Declaration of Unity, which we issue separately with this present number, is another testimony, if such were needed, to the oneness of the missionary body. And this Unity absolutely exists. It is not a mere matter of the signature of names upon a piece of paper declaring such unity.

We have read and heard of how the missionaries are divided among themselves, sect against sect, denomination against denomination, and perhaps nation against nation; of how several Societies were occupying the same field and crowding upon one another, while other places just as needy were left without a missionary. But facts do not bear this out. It is true that there are often missionaries of different Societies living in the same place. But there is good reason for it, and so far from crowding upon one another they are more often of mutual help and assistance, and the field about them is usually divided up in such a manner as to prevent overlapping and ensuring that the whole district is properly worked.

INDEED we are prepared to make the assertion, and are sure that facts will bear it out, that the members of the different Societies are more united and labor together more harmoniously here in China than the different denominations do at home. There is something in our surroundings that magnifies our oneness and minimizes our differences. Though called by different names, they do not sound so distinctive, when done into Chinese, and the natives, so far from being confused thereby, as some maintain, are very little affected. To them a rose, by any other name would smell as sweet, and the particularism under which they have been brought into the fold, matters very little. God grant that the lines of demarcation may grow fainter and fainter, and while denominational names may remain, there may be that "unity of the faith" which shall make all men know that we are brethren.

* * *

WE would call attention to the letter under "Correspondence" telling about the initiation of Bible work by the British and Foreign Bible Society in Manila. It looks as if that priest-ridden land were soon to rejoice in the liberty of having the Word of God free for every man to read as he likes. If Luzon remains under the control of the United States, as we most sincerely hope, the day of bondage and ignorance is over, and we have no doubt that many in that beautiful island will soon be reading the Bible with glad hearts, much as they may be at first deterred by the priests. We understand that Dr. Hykes has also gone to Manila with a view

to a possible opening for an Agency of the American Bible Society.

* * *

THE following by Rev. Henry Kingman, in speaking of the Commencement exercises at North-China College, Tung-chow, is not only refreshing, but should be very encouraging to those who may have thought—and which thought was based on very uncomfortable experience—that the Chinese could not become good singers of our classical music, at least for a generation or two yet. Mr. Kingman says: "A crowning feature of the exercises was the music. Not only were the part-songs and anthems of the glee club excellent, but a special choir of fifty voices sang the Hallelujah Chorus from the Messiah with such spirit and feel-

ing as to thrill any listening Westerner through and through with the old familiar fervor of delight."

That sounds very like Commencement in England or America. Mr. Kingman goes on to say: "To every new comer this is no less than a revelation—a revelation of esthetic capacities on the part of these so-called dull natures wholly unbelievably, and, but for some such thing as this, unbelievable. Their keen relish of the music and their appreciation of the harmony were unmistakable." After this let no one be disheartened. The capacity is there; it only needs to be developed. Not many places, however, have such an instructor as the one who we imagine trained the young men of the North-China College.

Missionary Journal.

Lacking 19 Doctors!

In the last RECORDER Dr. Park cries, "O for one hundred replies!" There is power in the united voice of 100 China doctors. Will not the "beloved physicians" who have not answered the opium questions do so by return mail? A list of these questions will be found in the June RECORDER, p. 307. Answer by the numbers. It is not necessary to reply to all the questions.

Will the friends of the Anti-Opium League please note the following list of those who have sent in papers and drop a line to the doctors who have not yet replied, urging them not to neglect this great opportunity to add their testimony!

Dr. Park has heard from Doctors J. A. Anderson, P. Anderson, Atwood, Bailie,* Barchet, Beebe, Bixhy, Brown, Burge, Cairight,

Christie, Collins, Coltman, Davenport, Douthwaite, Mrs. Fearn, J. B. Fearn, Fulton, Gillison, Gloss, Graves, Guinness, Hall, Hare, Hart, Hoag, Hopkins, Huntley, Hwang, Judd, Kahn, Keller, Kember, Kerr, Kilborn, Kinneer, Learmonth, Leonard, Logan, Lowry, Lyon, Machle, Macklin, Main, Masters, McAndliss, McCartney, Moore, Otte, Park, Parry, Patterson, Peck, Polk, Porter, Rankine, Rennie, Rigg, Smith, Smyth, Squibbs, Stone, Stuart, Suvoong, F. H. Taylor, G. H. Taylor, Tsao, Venable, Webster, Whitney, Wilkinson, Wilson, Witteuberg, Wolfendale, Woodhull, E. Woods, J. B. Woods, Woolsey, Worth,* Wycoff, Yandell.

May this list of philanthropic scientists be speedily increased.

H. C. DuBOSE.

* Promised.

Programme of Shantung Missionary Conference.

TO BE HELD AT WEI-HIEN, OCTOBER
16-23, 1898.

Devotional Meetings.

Special meetings on Sundays, English and Chinese. Week days, 9 a.m., closing not later than 10 a.m. English prayer meeting on Wednesday evening, to be followed by communion service.

Sessions.

Business from close of devotional service till noon, and from 2.30 p.m. to 5 p.m. The Conference to decide use of evenings.

Chairman and Officers.

Let the Conference elect its own officers at a preliminary meeting to be held on Saturday evening, October 15, 1898.

Papers and Discussions.

Papers limited to 20 minutes; after discussions, to 5 minutes each, unless by permission extended.

Evangelistic.

Practical methods of breaking new ground, by Rev. J. H. Laughlin, A. P. M., Chi-ning Chon.

Speediest and most efficient methods of evangelizing the heathen, by Rev. Hunter Corbett, A. P. M., Chefoo, and A. G. Jones, Esq., E. B. M., Ch'ing-chon Fu.

Special revival services among the Churches, by Rev. R. M. Mateer, A. P. M., Wei-hien.

Native Church.

Best means of deepening spiritual life, by Rev. A. H. Smith, D.D., A. B. C. F. M., P'ang-chwang.

How far is federation practicable among the native Churches of Shantung? by Rev. H. D. Porter, M.D., D.D., A. B. C. F. M., P'ang-chwang.

Self-support, a discussion of the Nevius' system, to be in-

roduced by Rev. C. F. Hogg, Brethren Mission, Wei-hai-wei.

Should we endeavor to keep all Church troubles out of the "Yamèn"? by Rev. P. D. Bergen, A. P. M., Chefoo, and Rev. W. P. Chalfant, A. P. M., I-chou Fu.

Educational.

Some experiments in conducting a boarding-school for boys, by Rev. S. Couling, E. B. M., Ch'ing-chon Fu.

Village schools for girls, by Miss E. F. Boughton, A. P. M., Wei-hien.

Should the sons of Christian parents receive a free education? by Rev. Hopkyn Rees, L. M. S., Chi-chai.

To what extent may we expect the Chinese to support educational work? by Rev. C. W. Pruitt, A. B. M., Hwang-hien.

Woman's Work.

The best methods of working amongst native women, by Miss Porter, A. B. C. F. M., P'ang-chwang, and Mrs. S. B. Drake, E. B. M., Chou-p'ing.

Medical.

The training of native women as physicians, by Dr. Mary Brown, A. P. M., Wei-hien.

How to encourage the Chinese to subscribe towards the cost of medical work, by Dr. H. Randle, A. B. M., P'ing-tu.

Important.

Names wanted.

As it is important that the friends at Wei-hien should have early intimation of the names of delegates who expect to attend the Conference, will each individual send *name in full* and address to Rev. F. H. Chalfant, Wei-hien, as soon as possible.

Native Delegates.

Please note that native delegates are not expected to attend this Conference.

Bring Statistics.

Please bring the latest statistics of your mission.

Hymn Book.

Please bring Sankey's Hymn Book.

(Signed) { J. A. STOOKE,
F. H. CHALFANT,
R. C. FORSYTH,

Conference Committee.

Rev. R. C. Forsyth writes:— Missionaries from other provinces who can make it convenient to attend this Conference, will be made welcome.

All information as to route can be obtained from Mr. J. A. Stooke, China Inland Mission, Chefoo.

West China Missionary Conference.

Standing Committee of Arrangements.

Miss Ramsay.	Mr. Moses.
Mrs. Davidson.	„ Lewis (Chairman).
Mr. Davidson.	„ Claxton (Secretary).
„ Murray.	

DEAR FRIEND: The proposal to hold the long-desired Missionary Conference at Chungking next January has met with a hearty response. Judging from the many expressions of approval and good wishes, and of desire to be able to attend the Conference, it is probable that a large gathering may be expected.

Mr. Hudson Taylor has accepted our invitation, and will probably be accompanied by other friends, whom we shall welcome as co-labourers in the Lord's work.

In accordance with the suggestion of a number of friends it has been decided to invite Mr. Inwood from Keswick to attend the Conference, and it is hoped that he will hold a series of special services immediately preceding it.

The original proposal was that January 14th should be the day

of assembling. But as we anticipate that all members of the Conference will wish to avail themselves of these special services we hope you will time your arrival in Chungking not later than the 11th of January, in time for the reception in the evening of that day. A committee has been appointed, which will be responsible for entertainment of guests. (See accompanying circular).

Should the claims of your work dispose you to question whether your attendance at the Conference will not involve too long an absence, may we urge upon you some advantages of the Conference which would be considerably enhanced by the attendance of as large a number as can possibly be present.

In the first place it will be impressed upon the non-Christian population and their rulers that Protestant missionaries are not isolated and divided units, but that with one front we represent the great tidal wave of Christian influence which is pouring the waters of salvation into the channels of Chinese life. The larger the number the more impressive the demonstration of our unity. And, moreover, the effect upon native Christians will be one of great encouragement.

Then again we hope to turn to account the experience of the past and to utilize acquired experience in adjusting our missionary methods to the ends we have in view. The interchange of the thoughts of many minds cannot fail to be helpful to us all, while opportunities for such gatherings must necessarily in this region be few and far between.

More important than either a great demonstration or the interchange of thought on missionary methods is the opportunity the Conference will afford of deepening our own spiritual life and seeking a renewed spirit of consecration, and such an outpouring of the

Spirit of God that the days that are to be may witness a great ingathering of harvests faithfully sown.

Conscious of the inadequacy and incompleteness of all human arrangements without God's guidance and blessing we would ask you to unite with us in earnest and unceasing prayer that this gathering may be the means of rich blessing, not only to those who attend, but to all workers in these provinces and through us to the natives around, that so a decided step forward may be taken in advancing the kingdom of our Lord and Saviour Jesus Christ.

On behalf of the Committee,
Yours very sincerely,
ARTHUR E. CLAXTON,
Secretary.

West China Conference.

COMMITTEE ON LOCAL ARRANGEMENTS.

Rev. Spencer Lewis. Mrs. S. Lewis.
Rev. J. W. Wilson. Mrs. Claxton.
Mr. R. J. Davidson. Mrs. Moses.
Mr. Moses. Miss Galloway.
Mrs. Davidson.

DEAR FRIEND: In looking to the coming Conference the missionaries in Chungking have elected nine of their number to act as a Committee on Local Arrangements, and in that capacity we now address you, desiring to offer to any missionaries in the three western provinces, or other visitors who are hoping to attend, a hearty welcome, and to say that we lay ourselves out as far as possible to provide board and lodging for our guests during the time of the Conference.

It will greatly facilitate our arrangements if we may have a line from you at your earliest convenience, if you purpose attending. Should you already have accepted an invitation will you kindly send

a line to tell us, so that we may enter your name on our Register of Expected Guests.

If you hope to attend and have not yet accepted an invitation, we shall be glad to hear as soon as possible, so that we may arrange with some householder here to receive you, and may be able to send you information, before you start, as to your location.

We desire to offer a *hearty welcome* to *all who can* come, and should you be unable to send word in time to receive a reply, we shall be glad if you will, on arrival in Chungking, at once communicate with us.

PROGRAMME.

Wednesday evening, January 11th—Reception of Members at the China Inland Mission.

It is expected that Mr. Inwood, from Keswick, will conduct a series of special services, beginning on Thursday, January 12th, and ending on Sunday, 15th.

Monday, January 16th, to Saturday, 21st, forenoons and afternoons, sessions for the reading and discussion of papers as follows:—

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|--|--|
| I. Preaching to the Heathen | By Rev. J. Wallace Wilson. |
| II. Itinerating and Out-stations | „ M. Beauchamp, Esq. and J. O. Cormack, Esq. |
| III. Enquirers | „ Rev. R. Wellwood. |
| IV. Church Members | „ Rev. Spencer Lewis. |
| V. Sabbath Observance | „ Rev. E. O. Williams, M.A.* |
| VI. Self-supporting Churches | „ Rev. Q. A. Myers. |
| VII. Native Helpers | „ Rev. A. E. Claxton. |
| VIII. Women's Work (2 papers) | „ Misses Ramsay* and Culverwell*. |
| IX. Do. (2 papers) | „ Mrs. Uprcraft and Mrs. Lewis. |
| X. Medical Work (2 papers) | „ Dr. McCartney and Dr. Kilborn. |
| XI. Do. for Women | „ Mrs. Davidson. |
| XII. Opium Rescue | „ T. Windsor, Esq. |
| XIII. Anti-foot-binding | „ Dr. Parry. |
| XIV. Education as an Evangelistic Agency | „ L. Wigham, Esq. |
| XV. Boarding and Day-schools | „ Rev. W. E. Manly and E. B. Yardon, Esq. |

* Subject to reply not yet received

XVI. Sunday-schools By Rev. W. M. Upercraft.

XVII. Christian Literature — Its

Preparation, „ Rev. V. C. Hart, D.D.

Do. — Its

Distribution „ Jas. Murray, Esq.

XVIII. Division of the „ Rev. J. H. Horsburgh, Field M.A.

XIX. Work among

Aborigines By Rev. S. R. Clarke.

XX. Do. among

Tibetans „ C. Polhill-Turner, Esq.

Special evening meetings and Sunday services will also be arranged for later.

Diary of Events in the Far East.

7th.—Issue of an Imperial Edict relieving H. E. Li Hung-chang and H. E. 'Hing Hsin (Manchu), President of the Board of Revenue, of their duties at the Tsung-li Yamèn, and H. E. Yü Lu, who was to have gone to Szechuan as Viceroy, is appointed to the Yumèn.

15th.—A telegram received from the U. S. Consul at Chungking, says:—

There has been rioting at Hochou, distant about fifty miles from this. The American and French mission places were attacked and the latter burnt (The rebel chief) Yü Mau-tze is the originator of the riot.

A later telegram says "no one was injured."

18th.—Telegraphic news from Hongkong that Li Lo-ping, a leader of the rebels in Kuangsi, with two of his aides-de-camp and three hundred of the rebels, have been captured and executed.

19th.—Aguinaldo complying with an ultimatum from the U. S. Commander-in-Chief has withdrawn his forces from Manila and the suburbs.—*N.-C. Daily News*.

21st.—Rumoured death of the Emperor.

22nd.—Imperial Decree putting power into the hands of the Empress-Dowager. It closes by saying: "Hence we now command that from henceforth, commencing with this morning, the affairs of State shall be transacted in the ordinary Throne Hall, and that to-morrow (23rd) we shall, at the head of the Princes and Nobles and Ministers of our Court, attend in full dress in the Chingoheng Throne Hall to pay ceremonial obeisances to Her Imperial Majesty the Empress-Dowager. Let the Board of Rites draw up for our perusal the ceremonies to be observed on the above occasion."

23rd.—A Peking telegram to the *N.-C. Daily News* says: "The report was circulated last night in high native circles that the Emperor's 'illness' has ended in his death, that this is the meaning of the Empress-Dowager's assumption of the Regency for the third time, and that H. E. Li Hung-chang will probably return to power."

—An edict has been issued to-day depriving Kang Yü-wei of his rank and

commanding his arrest and decapitation for treason. (Kang Yü-wei succeeded in escaping from Peking, and was transferred by the help of the British authorities from the *Chungking* to the *Ballaarat*, the P. & O. steamer leaving for Hongkong.)

Another edict orders the arrest and confiscation of the estates of Chang Yin-huan, Senior Vice-President of the Board of Revenue and Co-President of the Bureau of Railways and Mines.

Kang Kuang-jên, a younger brother of Kang Yü-wei, has been arrested and cast into the prisons of the Board of Punishments.

24th.—The Empress-Dowager has commanded also that the Censor Sung Peh-lu should be cashiered.

Liang Chi-tsoo (ex-Editor of *Chinese Progress*) has been cashiered of his brevet 6th rank and his literary degree of M.A. (*Chujên*). An order has also gone forth for his arrest and punishment.

The three Taotais—Hsü Chien-ying, Wu Mao-ting (Woo Jim-pah), and Tuan Tang—who were appointed by Imperial edict Directors of the Bureaux of Commerce, Agriculture, and Mechanical Science, respectively, have been cashiered for styling themselves Imperial High Commissioners.

A certain ex-Secretary of Legation, who presented on the 22nd instant a memorial containing suggestions of reform, was immediately ordered to be cashiered and deported to his native city under official surveillance.

25th.—Imperial Decree containing repeal of reforms. After a lengthy preamble it says: "We therefore hereby command that the Supervisorate of Instruction and other five minor Courts and Boards, which were recently abolished by us, and their duties amalgamated with other Boards for the sake of economy, etc., be forthwith restored to their original state and duties, because we have learned that the process of amalgamation contains many difficulties and will require too much labour. We think, therefore, it is best that these offices be not abolished at all, there being no actual necessity for doing this. As for the provincial bureaux and official

posts ordered to be abolished the work in this connection may go on as usual, and the Viceroy and Governors are exhorted to work earnestly and diligently in the above duty.

Again, as to the edict ordering the establishment of an official newspaper, the *Chinese Progress*, and the privilege granted to all scholars and commoners to memorialise us on reforms, etc., this was issued in order that a way might be opened by which we could come into touch with our subjects, high and low. But as we have also given extra liberty to our Censors and high officers to report to us on all matters pertaining to the people and their government, any reforms necessary, suggested by these officers, will be attended to at once by us. Hence we consider that our former edict allowing all persons to report to us is for obvious reasons superfluous, with the present legitimate machinery at hand. And we now command that the privilege be withdrawn and only the proper officers be permitted to report to us as to what is going on in our Empire. As for the magazine *Chinese Progress*, it is really of no use to the government, whilst, on the other hand, it will excite the masses to evil; hence we command the said paper to be suppressed (abolished).

With regard to the proposed Peking University and the middle schools in the

provincial capitals they may go on as usual, as they are a nursery for the perfection of true ability and talents. But with reference to the lower schools in the sub-prefectures and districts there need be no compulsion, full liberty being given to the people thereof to do what they please in this connection. As for the unofficial Buddhist, Taoist, and memorial temples which were ordered to be turned into district schools, etc., so long as these institutions have not broken the laws, by any improper conduct of the inmates, or the deities worshipped in them are not of the seditious kind, they are hereby excused from the edict above noted. Beyond the measures above named such as those for encouraging commerce, agriculture, science and military matters, as they are really for the good of the people and the country, the proposals for putting them into effect shall go on; but whatever reforms previously commanded may conflict with the interests of the government and established custom are all to be repealed, and we hereby command the Ministers of the Six Boards and the Tsung-li Yamén to carefully deliberate over all the above named measures of reform and report the result to us."

28th.—Telegraphic news from Peking that the brother of Kang Yü-wei and five other members of the Reform Party have been decapitated.

Missionary Journal.

BIRTHS.

At Liao-yang, Manchuria, July 20th, 1898, the wife of Rev. J. MILLER GRAHAM, of a daughter.

July 29th, 1898, the wife of Rev. R. H. BENT, of a daughter.

At Shanghai, on August 22nd, ROBERT UNDERWOOD, to Henry M. Woods and J. M. Woods, of Southern Presby. Mission, Tsing-kiang-pu.

At Kuling, September 10th, 1898, the wife of Mr. L. KRISTENSEN, of a son.

At 53 Broadway, Shanghai, Sept. 14th, 1898, the wife of Mr. LEONARD J. DAY, British and Foreign Bible Society, of a son.

MARRIAGES.

At Chefoo, Sept. 2nd, 1898, Dr. W. WILSON to Miss HANBURY.

At the Cathedral, Shanghai, Sept. 14th, 1898, Mr. H. S. FERGUSON to Miss LILLIAN COBB,

DEATH.

At Chefoo, September 3rd, 1898, Miss F. E. SUTTON, C. I. M., of dysentery.

ARRIVALS.

At Shanghai, Sept. 10th, Mrs. McKENZIE and son, Miss WALLACE, M.D., Cau. Pres. Miss., from Canada.

At Shanghai, Sept. 14th, Rev. TEDDER, Gospel Mission; Miss LILLIAN COBB, C. I. M. (returned), from U. S. A.; Miss M. THOMAS, C. I. M., from Canada; Mr. and Mrs. J. N. HAYWARD and children and Mr. and Mrs. HARDMAN and child, C. I. M. (returned), from England via Canada; Rev. and Mrs. V. R. WOLD, Miss HOHNBURG, Amer. Nor. Mission, from U. S. A.

At Shanghai, Sept. 17th, Miss A. R. MORTON and Miss M. C. LATTIMORE, both of American Presby. Mission (returned), from U. S. A.

At Shanghai, Sept. 21st, Rev. and Mrs. J. V. DAWES, Miss R. B. MARSHALL, Gospel Mission, from U. S. A.

At Shanghai, Sept. 28th, Drs. H. G. WELPTON and S. N. OSCOOD, Christian Mission, from U. S. A.; Miss M. E. COGDAL, American Presby. Mission (returned), from U. S. A.

DEPARTURES.

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least, give the gist of some of them in the future.

Some thirty-three missionaries were on the platform the last evening, and made brief remarks, all of whom expect to return to their several foreign fields before the next annual meeting. They were, in part, as follows:

MISSIONARIES RETURNING TO THEIR FIELDS.

Miss E. L. Knowles, India, M. E.; Mr. and Mrs. W. H. Hannum, India, P.; Miss Jennie Moyer, India, M. E.; Mr. and Mrs. L. H. Mosier, Burma, B.; Miss E. C. Stark, Burma, B.; Mr. and Mrs. A. W. Cooper, Siam, P.; Rev. Dr. W. A. Briggs, Siam, P.; Dr. G. W. Hamilton, Siam, P.; Mr. and Mrs. I. H. Correll, Japan, M. E.; Miss J. Gullick, Japan, Am. B'd; Miss S. C. Smith, Japan, P.; Miss M. B. Griffiths, Japan, M. E.; Rev. M. Dickie, Brazil, M. E. (South); Miss Lulu E. Frey, Korea, M. E.; Rev. D. H. Devor, W. Africa, P.; Miss S. M. Bosworth, China, M. E.; Miss S. Brackbill, China, Can. M. E.; Mrs. M. M. Crossette, China, P.; Mrs. Anna L. Davis, China, M. E.; Rev. and Mrs. B. Ririe, China, C. I. M.; Dr. Mary Brown, China, C. I. M.; Miss Nettie Mooman, China, P.; Dr. Sarah Kerr, China, W. F. U.

Resolutions of thanks were past, giving hearty expression to obligation to Dr. and Mrs. Henry Foster for their exceptional hospitality in entertaining the members of the union, free of cost to them, throughout the week.

The devotional meetings were of a very high order, under the general charge of Rev. Dr. Witter, district secretary of the American Baptist Missionary Union, formerly missionary in Assam. The sermon of Bishop C. C. Penick, D.D., of the Protestant Episcopal Church, formerly missionary to Liberia, on Sunday morning, was full of strong and helpful thoughts. The consecration service on Sunday, led by Dr. Foster, was a season of great spiritual blessing.

Resolutions were adopted on the peace conference and the saloon in our new island possessions; also of special thanks to the contributors to the special fund opened by Dr. A. T. Pierson, for the presentation of his recently issued life of George Müller, of Bristol, to missionaries, and for the marked kindness and thoughtfulness in the gift of a copy to each member of the International Missionary Union present during the week.

The officers of the Union for the ensuing year are:

President—J. T. Gracey, D.D., Rochester, N. Y.

Vice-President—S. L. Baldwin, D.D., New York City.

Secretary—Mrs. C. C. Thayer, Clifton Springs, N. Y.

Treasurer—Rev. C. C. Thayer, M.D., Clifton Springs, N. Y.

Librarian—Mrs. C. W. P. Merritt, Clifton Springs, N. Y.

Bishop C. D. Foss, of the Methodist Episcopal Church, was present throughout the entire week, taking part from time to time, and on Sunday evening giving his "Impressions of India," having recently returned from a protracted official visitation to the missions of his church in that country. Dr. Thos. Marshall, home secretary of the Presbyterian Board of Foreign Missions, Mrs. Wm. E. Skidmore, Mrs. Mary C. Nind, and many other prominent missionary workers were among the visitors.

The "Nevius Plan."

BY MRS. HELEN S. C. NEVIUS, CHEFOO, CHINA, PRESBYTERIAN MISSION.

In the prospectus of the international Missionary Union, at Clifton Springs, N. Y., there is a request that missionaries abroad should contribute "essays on leading topics" and other information likely to be of interest. On page 6, under

"Department F," is this suggestion: "The Nevius Plan: its results, its extension to other fields." The short paper which I propose to write, will be merely a few explanations, together with some information on that general subject. First let me say that my husband, Dr. Nevius, never elaborated any plan for mission work to which he intended to give his name, and which he considered "the last word" to be said on this momentous question. I think he would be greatly surprised to know that such is supposed to be the case.

On first coming to China, in the year 1854, he found already in operation methods of work which required a large outlay of money from the homelands. The methods had been inaugurated by men of great piety and wisdom, and seemed to be working well. There was no thought of questioning them on the part of anybody, and probably at that time, when China had not stirred in the slightest degree from the long sleep of years, no other methods were practicable. Still it is possible that even in the first opening of China, we did not sufficiently realize that not by the might which comes from the free use of money, but by the Spirit of the Lord alone, true and lasting progress would be made.

As years past on Dr. Nevius, in common with many other missionaries, felt that the too free use of money had been the source of grave evils in the church of China. He began to experiment in his own particular fields of labor. He also made a careful study of the whole question, examining those mission stations where least foreign money was used, and comparing them with others where money was used very freely. I can not, within the limits of a short paper such as this, attempt to give even a faint idea of the anxious thought and

earnest study he gave to the subject. Several years before his death he prepared the little manual called "Methods of Mission Work." That embodied his views at the time he wrote it, and I can say positively that he had not, in any important particular, changed his views before he was called away. I think it is but right that I should say this, because a statement exactly the opposite has been made and published. So let me repeat that to the very end of his life Dr. Nevius was fully convinced of the truth and the practicability of the views and methods suggested in the little manual, which since his death has been so extensively used. This I know with positive certainty.

If it is correct to call any system the "Nevius" plan, it is merely that of using just as little foreign money as possible in every branch of missionary work. And to this one would suppose *a priori* that there would be no valid objection. But many strong and useful missionaries do not have, and never have had, much sympathy with the fear of injury to the cause from the free use of foreign money. In this province from the first it has been impossible to give a really fair chance to the plan of using little or no foreign money in native Chinese work. Alongside of a missionary trying to work out that theory is, perhaps, another equally devoted, who spends much money in employing native assistants at what, in China, is a generous salary, and larger than they could possibly get from their own people, who open schools, paying the wages of the teachers, and in some cases furnishing food for the pupils, and all other expenses. What chance, then, has a missionary in the adjoining prefecture who requires his converts to pay for their own schools, and the church to provide its own pastor? For this reason

all the workers on the self-support system in this and other old stations are at a great disadvantage; and the younger missionaries who are trying to work on what they believe to be a truer basis, have great difficulties to contend with, and deserve much sympathy.

In the western part of this province is a mission called "The Gospel Mission," at the head of which are Dr. and Mrs. Crawford, very old missionaries, having come to China about fifty years ago. They were so impressed by the evils of the free use of money in missions that some years since they cut themselves loose from their society—the Southern Baptist of the United States—and, establishing a direct communication between themselves and their home churches, they began a new work so radical that it seemed too much to hope that it could be successful. Their mission, I think, has now fifteen or twenty members, and tho its progress is slow, it has been fairly successful, and its founders do not feel discouraged, except by the fact that the policy of other missions is so diametrically opposed to theirs that their work is far harder than it would otherwise be. Aside from their own moderate salary, I suppose they use no foreign money at all in the prosecution of their work. The natives provide their own teachers, preachers, pastors, schools, and even books. Dr. and Mrs. Crawford believed that no half-way measures would do in China, not even a little help now and then, when it seems so much needed. Tho "luxury in giving" in which some of us indulge they are very doubtful of, and apparently their reformation of old-fashioned plans is as radical as it could well be. They have gone farther, and are much more extreme in their views than Dr. Nevius was; but if the result proves that they

are right, surely we should all rejoice.

When my husband died, his various small stations were incorporated into those of other members of his mission, none of whom, with one or two exceptions, were in entire sympathy at the time with his views; so that naturally his theories were never fully worked out even in his own field. The station which came nearest to it was and is the English Baptist mission in this province. It continues to flourish, and I think the plan of self-support is strongly insisted upon.

Some of the younger members of Dr. Nevius' own mission seem to me to be coming more and more to his way of thinking; being influenced by their personal experience and observations of the great evils resulting from the free use of foreign money. They earnestly wish to build upon what they believe to be a more solid basis, and are determined to sacrifice immediate results to the genuine and permanent good of the work. It is a matter of surprise to me that more than one missionary in this part of China, and doubtless others elsewhere, have a strong prejudice against the practise of strenuously pressing the duty of self-support on their native converts. "I believe in success," I heard one missionary say, adding that if success was to be attained in such and such a way, then he would adopt that "way." There is no doubt that success, if by that word is meant a quick increase in the number of nominal Christians, can be secured by the free use of money. And it is also true that not every Chinaman or woman who has been, in the first place, attracted to Christianity more or less by the hope of gain is a hypocrite or a false professor. If that were the case our churches would be decimated. But yet the

less of that kind of temptation there is, surely the better.

I should say without fear of contradiction that in Shantung the belief in the importance of self-support by the natives is growing, and is stronger now than it ever was before. But I must also confess that practically it has not been insisted upon and carried out as it might have been, and has been in some other mission fields, notably in Korea. Missionaries in Korea have been so kind as to tell me that in a measure it was directly owing to Dr. Nevius' advice and warnings and example that in the very first beginning of their new mission in the Hermit Kingdom, they adopted the theory of self-support in their native churches, and the propagation of the Gospel to a great degree by means of agents not paid from the foreign treasury; and probably nowhere in the world has there ever been such genuine and permanent success attained in so short a time. Korean missionaries are the ones to write of this. I refer to it with great pleasure, as it seems that in Korea the so-called "Nevius Plan" there and there only, has had a fair chance to show what it would do if acted upon from the very start.

In other and distant parts of this empire there are many new stations being commenced on very much the same plan. I think the largest of all missions in China, the C. I. M., is in fullest sympathy with it; but it is too early to speak with certainty of their results.

As I intimated in the beginning of this article, there was never originated or elaborated by Dr. Nevius, any such definite "cut-and-dried" plan of mission work as described to be called "the Nevius plan," and I think he would have deprecated the name; especially as there are other missionaries nearly as long on the field as he was, and

also very effective workers, who approve and practise the principle of "self-support," as strenuously as he did. It might seem invidious to them to attach the name of any one man to a theory of work which is the common possession of so many. Lest it should be thought that Dr. Nevius attached over-much importance to any special theory in particular, or to the desirability of "self-support" in carrying on missionary work, I wish to say before closing, that so catholic was his spirit, and so considerate his judgment of others, that he willingly conceded the good there might be in methods of work quite opposed to his own, so that for many years he worked side by side with men who believed in the very free use of money in carrying on their stations. He also approved as heartily as any one of schools and colleges, and all sorts of educational work, as auxiliary means in evangelizing China. His own practise, at least in his later years, was commonly what he called "the conversational method," as opposed to more public harangues or "street preaching." Meeting with people who were virtually atheists, and had no belief in a soul, he tried to bring them to an acknowledgment of the existence of God, of a life hereafter, and of a Savior from sin. But to say just what in truth were his theories of evangelization would be to repeat the story of forty years of incessant work—an impossibility here.

I am sure all who love the cause of Christ, and are longing for its spread over the whole earth, must rejoice in every evidence of its becoming more and more free from the special temptations which in its earliest stages in China were so dangerous; and that as the years roll by a great advance is being made in methods employed; and that the church is purer as the

worthless elements are being eliminated; and is growing stronger as her foundation is more and more firmly placed upon the Rock Christ Jesus—upon Him and upon nothing else

In the New Hebrides.

BY REV. J. ANNAND, D.D.

President Training Institution for Preachers and Teachers, Presbyterian Church in Canada, Tongoa, Santo.

The summer now drawing to a close has been tolerably hot, with a small rainfall, twenty-five and a half inches since the year began. Calm weather has for the most part prevailed, with bright hot forenoons, and light showers in the afternoons. The lightning in the evenings at times was very vivid and beautiful. We have had nothing approaching a hurricane. For any one who loves heat it has been a charming summer. Of late fever has been quite common among our folk. Every day we have applications for quinine, and often a pupil fails to answer the roll call. However, nothing serious has troubled any of our company.

On March 17th we had a holiday commemorating the completion of our first four years' term. Six young men then finish their course of training in the institution. We had a special evening meeting that we might hear parting words from those leaving us, and also that we might impressively wish them Godspeed. Four of the six who graduated are from Malo, the other two are from Malekula. The former left us by boat for their homes the next day. Their affection for their *alma mater* was manifested by their tears. They felt keenly leaving their comfortable quarters and kind friends here. We hope soon to hear of them doing good work on their own island. The next three to complete their course are

also Malo boys, but they will not leave us until the end of November.

In looking over our classes the other evening, and seeing the bright faces, I was reminded of the fact that many of them had been heathen, and that all their parents had lived in darkness. Twenty-six years ago, when we first came to this field, there was not one Christian among the people now represented by our students. Then and for some time after there was not a baptized person north of the south side of Efate. Five of our students are from Mr. Mackenzie's district, but they come from Eflia, among whose parents we first worked for three years. The whole of our sixty-six students come from districts wholly heathen twenty-five years ago; and many of them from places not half that time under the influence of the Gospel. We are greatly encouraged when we think of what God has done, and is still doing among our New Hebrideans. We hope and believe that, before another twenty-five years pass, there will be few, if any, of the people left in these islands remaining in heathen darkness. However, the battle is not yet finished. The enemy disputes every foot of ground. Lately we had to exercise discipline on the men of two small villages near us. In order to stop the spread of the Gospel they asked the bushmen of certain places to kill either the missionaries, or any of their boys that might visit them. Some of our friends told us of their malice, and we went and disarmed the plotters. We now hold their weapons as a pledge of peace.

March 28, 1899.

The First Asylum for the Insane in Asia.

Mr. Theophilus Waldemier, director of the Lebanon Hospital for the Insane, in a personal note from Beirut, Syria, May 10th, informs

us of the progress of the enterprise which he is chiefly responsible for, to alleviate the condition of the demented of Syria. We have intense interest in this enterprise, as it is the first attempt to provide scientific care for disordered minds in the land where the Master himself nearly two thousand years since showed pity on this class of stricken humanity.

Mr. Waldemier says: "We have a place at the foot of Mount Lebanon which is called Asfariyeh, containing thirty-three acres with fig, vine, almond, mulberry, and olive trees, two drink-water springs, and two houses. We had to pay nine thousand dollars for it. We have completed the administration building. The deaconesses from Germany and one deacon are here studying the Arabic language to fit themselves for this work. Only truly Christian nurses can do this work well. We are building two hospitals at once, one for men and the other for women patients, both of which we hope to have ready for patients at the end of the year. Patients are already coming and asking for admission; some come in tears and broken with weeping. All the people of this country are much interested in this first asylum in this country, but the country is poor and not able to do much, and we are obliged to appeal for foreign aid. We build the asylum on the cottage system, which enables us to begin with a few houses, and erect more as funds may come in. We have now two cottages, each calculated for twenty patients, ready for occupation. We have a specialist in nervous diseases, Dr. Maag, of Zurich, of excellent family, who was led of the Lord's love to proffer his services to the institution without any compensation. This seems very strange, for we had not made any public mention of our need of a specialist while in Europe and were sad about not having met any one, when at the end of our stay, when unsought, but doubtless, directed of the Lord, Dr. Maag proffered his services. The Lord deals wonderfully with His children who put their full trust in Him."

To the Protestant Missionaries in China.

RECEIVED.
APR 30 1901
MR. SPEER.

DEAR BRETHREN :—

In submitting to you the accompanying Constitution for the proposed CHINA MISSIONARY ALLIANCE, we venture to add a few words as to its origin and scope.

During the period of disturbance, now happily drawing to a close, many missionaries felt the need of some organization through which the missionary body as a whole could express its views, or take necessary action. Individual missionaries, separate Missionary Societies, and local Missionary Associations have, from time to time, endeavoured to correct reports injurious to our work, to place facts before the Christian public, and in other ways to influence the course of events. But at no time has the whole missionary body been able to make itself heard, or exert the influence which it certainly possesses.

A leading article in the *North-China Daily News* suggested that there should be formed a Missionary Association, somewhat after the style of the British "China Association," or the "American Association of China." Subsequently an appeal was made to the Shanghai Missionary Association by the Rev. George Douglas, of Manchuria, to take steps towards the formation of such an organization. The proposal was fully discussed in a meeting of the Association, at which upwards of two hundred visiting missionaries were present, and a representative Committee of thirteen was appointed to go carefully into the matter and report to a general meeting of missionaries. This Committee, after three prolonged sittings, presented its report to a "meeting of all missionaries now present in Shanghai" on the 28th January last.

At this meeting the Constitution and By-laws were freely discussed and, as now set forth, were approved *nom. con.* The meeting further appointed the present Committee and directed them to lay the matter before the Protestant missionaries of China and take their opinion upon it. In doing this we were directed to name one person in each mission station with the request that he act temporarily as Corresponding Secretary, distributing copies of this statement with the proposed Constitution and By-laws to each member of his station, securing a vote and forwarding it to our Secretary. Further also that he be asked to canvass his station and send us the names of all who are willing to enrol themselves as Members of the Alliance. It will be observed,

1. That the individual missionary, as such, is the basis of the organization, and that it proposes to deal, not with matters which will bring it into conflict with mission Boards or Committees, or with local Associations, but with those matters only which are of general interest or importance to the whole body of Protestant workers. Accordingly,
2. The unit is not the Mission or the Mission representative, but the mission station or group of stations. To each station or locality it is left to organize locally as may be thought best. The machinery must be simple and easily worked, but at the same time there must be cohesion enough to keep the Alliance together; and for this purpose the election of a Corresponding Secretary, together with the collection of statistics, annual enrollment of members, and payment of subscriptions may, perhaps, suffice. It was thought by the committee that such co-operation as exists in nearly every station for the observance of weekly or monthly prayer meetings could easily be utilized for the purposes of the Alliance. It would be impossible for the Central Executive Committee to communicate on every subject with the members direct, and the local secretary will therefore be to the missionaries in his district just what the Executive Committee will be to the missionary body as a whole, namely, the channel through which information may be collected and opinion expressed or published.
3. The location of the Executive Committee in Shanghai seems to be almost necessary, both from its central position and its postal and other facilities. Moreover, in Shanghai a large number of Societies are represented, and the number of missionaries in residence is usually over seventy. The duties of the Executive will be both onerous and responsible, and there is no desire on the part of the Shanghai missionaries to undertake this additional burden. But it is believed that in view of all the circumstances, members of the Shanghai Branch of the Alliance will cheerfully give their services if requested to do so. The Committee, to be an effective executive body, must be able to meet on short notice, to meet frequently, when necessary, and to meet at all times in sufficient numbers to form a quorum. It is, therefore, impossible to include representatives from other places.

4. It will be observed that the duties of the Executive Committee and the limitation of its powers are carefully defined. It will in no sense be a directing body, but merely the executive of the Alliance. It is, however, essential that in special emergencies it should have the right to initiate and take action. But even in such a case it can only speak or act as the Executive, and not as the Alliance.

5. The collection of statistics from all mission stations once a year, whilst involving a large amount of clerical labour, will be a most valuable addition to the missionary information now available. Simple forms with full explanations will be provided, and it is hoped that at least once a year a full presentation of the position and progress of missionary work in China will be made by the Alliance to the Christian public in the home lands.

6. The response to the present circular and to the statement which accompanies it will be an admirable test of the possibility (or otherwise) of working the Alliance on the proposed lines. It is hoped, therefore, that every missionary to whom this circular comes, will give it careful and prompt attention. A reasonable time will be allowed for replies to reach us, but from the outset it should be understood by all members, and especially by those who become corresponding secretaries, that indifference and delay are sure to render ineffective the most careful arrangements of any executive body.

7. It is hoped that a large number of the missionaries in China will enroll themselves as members of the Alliance, and that as the expenses of administration will be small the annual assessment will probably be less than \$1.00 per member.

In conclusion, we appeal to our brethren throughout China to take advantage of this opportunity to shew to the world that the missionary body is essentially one, that in the face of common responsibilities and common dangers it stands with a united front, and that neither diversity of organization nor differences in matters of doctrine or practice divide us in the actual work to which we have set our hands. As we are one in Christ Jesus, one in loyalty to Him for whom we are ambassadors, and one in the suffering which has come upon His church in China, so let our unity be seen in the spirit in which we now draw together and confront the difficulties of reorganization and the splendid opportunities of the new era on which we are entering.

The present committee were also instructed by the same general meeting of missionaries from which they received their appointment, to prepare a letter or statement to lay before the public of England and the United States. For some months the need of something of this kind has been increasingly felt. The occasion of sending around the proposed Constitution and By-laws seemed to offer a suitable opportunity for the accomplishment of this desirable object. Nothing more fitting than this perhaps could accompany the formation of the Alliance. The statement will speak for itself. The Committee has prepared it with great care, only completing it after four meetings and as many re-writings. It is herewith submitted to the suffrage of all the missionaries now present in China. We cannot hope that everything in it will meet the views of every individual missionary, but we do trust that as a whole it will meet the approval of the large majority, and that its publication will be the means of preventing much evil. We ask for it prompt and considerate attention.

We are, Dear Brethren,

Yours faithfully,

C. W. MATEER, *Chairman.*
W. N. BITTON, *Secretary.*
F. W. BALLER.
W. P. BENTLEY.
G. H. BONDFIELD.

G. F. FITCH.
CHAUNCEY GOODRICH.
A. P. PARKER.
TIMOTHY RICHARD.
Committee.

RECEIVED
OCT 7 1902

Proposed Union in Educational Work in North China

PEKING, NORTH CHINA, March 10, 1902.

*To the Secretaries of the Missionary Society of the Methodist
Episcopal Church, 150 Fifth Avenue, New York, N. Y.*

DEAR BRETHREN: We take great pleasure in bringing to your attention a scheme of Educational Union among the below-mentioned Missions which we have been carefully considering, and now commend to your attention, hoping that after proper modifications it may meet with your approval, as also the approval of the Executive Committees of your respective Boards, and so become the basis of such union in the reconstruction of our mission work which has been so sadly desolated.

Various plans of union in educational work have been proposed and considered during the past three months, each plan encountering objections from one source or another. At length the scheme now submitted to your consideration, after thorough and protracted discussion, was adopted with a unanimous vote cast by the Committees of the four Missions in united session, and with cordial expressions of approval. This scheme gives a common Board

of Managers for all the departments of the University, and a Board of Trustees selected by the governing Mission Boards at home. The chief difficulty in adjustment is, perhaps, in giving place to the North China College and the College of Liberal Arts under the University as now constituted. Both are Christian schools working to the same general ends. Both hope to produce Christian men for Christian work. Under the new order the school at Tungchou would continue to make pretty careful limitations in the teaching of English, would keep non-Christian students in a decided minority, and would give prominent place in the course of study to Christian ethical teaching. The hope would be that the majority of the graduates would choose direct Christian work. The College of Liberal Arts in Peking would adapt the curriculum to meet the requirements of students seeking a liberal education to fit them for any vocation in life, while at the same time its character as an evangelistic and religious institution would be maintained. With one school located in Peking and the other in the country the divergence in the two types of teaching would easily be maintained, and the respective advantages of both be secured. At the outset there will be no necessity for other Missions to place teachers in either of these schools. When they have any considerable number of students under instruction in either of the schools they will probably desire to be represented on the staff of teachers, and would be requested to be so represented by the Board of Managers.

The need of a Christian Medical School in Peking is so evident that the elements in the need hardly require elaboration. Medical education is in its infancy in China, and the assistance given to direct evangelistic work by trained native Christian physicians cannot be overestimated in its prospective importance. This union scheme will be a great

economy in bringing all medical students into one school, and constituting a strong Faculty from the four Missions. From the outset two medical missionaries can be supplied by the Methodist Mission, and two by the London Mission. The acceptance of the scheme will involve the provision of a medical teacher from each of the other Missions in the Union. They need not necessarily live on the school premises, or give their entire time to teaching.

It is proposed to place the Union Theological School with the Presbyterian Mission in Peking. For some years it is probable that there will be more students from the American Board in this school than from other Missions. It is difficult to suggest the distribution of teachers until the general scheme is more fully developed. Manifestly it will be quite practicable to receive help from the different Missions in this school without each teacher having his home with the school. It will very probably be deemed necessary to place a teacher from the American Board Mission with the school from the outset. The loss to the American Board in separating its Theological School from the College it is hoped will be more than recompensed by the advantages of association with students from other Missions in education, a larger and more representative Faculty, opportunities for lectures from men of ability outside of the teaching body, and a better general equipment than would be provided by a single Mission.

It is the thought of the Missions that the various Academies and High Schools already organized, and some of them of long standing, will be affiliated with the University, modifying their courses of study to fit students to enter one of the literary departments, and thus stimulating and directing the various lines of preparatory education.

This union plan of education promises increased econ-

omy in the teaching force in the years to come. Schools in China giving instruction in Chinese learning, in Western science, and in Christian studies require a strong teaching force even for a small company of students. The number of teachers has more relation to classes than to students. By this Union foreign teachers especially need not be increased in proportion to the number of students. The Union promises to improve the grade of instruction all along the line. We shall do everything better when we are working in large schools under the inspection of four Missions than we should do for small schools for individual Missions. This educational cooperation will be a strong bond of good-fellowship between the Missions concerned, linking us together, as it does, in an important line of work. The effect upon the native Christian Church will be of yet greater significance. It will bind the growing body of Christian leaders together in personal attachment and sense of unity in work in a manner that cannot be accomplished by any other method, and their fellowship will lead to a closer fellowship between the various denominations of Christians, and may prove the first step to the organization of the one Church of Christ in China. Such a consummation would further tend to stop the mouths of certain critics, would be a practical manifestation of Christian unity, which would stimulate this growing sentiment of the Master's prayer, "that they all may be one."

We have done our best to suggest a line of action that will reduce the difficulties arising from momentary questions to their smallest proportions. We propose that each Mission provide at the outset plant and equipment for a given department. We hope that the University will draw to itself direct gifts to be under the supervision of the Board of Trustees, and to be applied to the development of the several departments in accordance with the recom-

mendations of the Board of Managers. The questions of law in holding and managing these properties we of course must leave to the home Boards for adjustment, to whom also must be left the final disposition of the entire University plant and equipment when the work of missionaries is no longer required in China. We suppose that without regulations in advance the Board of Trustees, when constituted in harmony with the original intention of such Board, will always have power to transfer its government of the University to a properly constituted Board of Christian Chinese. This, however, is a look into the future with which we have not troubled ourselves in the work which we submit to your consideration. It will be necessary for the Board of Managers to prepare by-laws for the specific regulation of the several departments of the University; these ultimately to be submitted to the Board of Trustees for approval, but not necessary at this stage in our proposed organization. It will be noted that the by-laws of the University place the responsibility in matters of monetary help to students with the respective Missions sending such students to the various schools. The students must pay their tuition fees unless otherwise provided for, either by Mission grants, by scholarships, or by personal assistance from friends.

It is proper to say that while the proposal is to take the name of the Peking University for our united work the movement is in the direction of cooperation on equal terms, and not of absorption. Each Mission contributes to the Union its best educational results both in teachers and students, and we are all partakers in the common benefit.

The native Christian Church has passed through its baptism of fire, and is now beginning to build anew its spiritual temple. In each Mission there is a little company of native leaders, tried and true, who have stood the test of

trials and temptations, and are now doing noble work by the side of the foreign missionaries. But some of our best workers have been removed from their places, and others have but imperfectly stood the test of the trials that have swept over them. Never so much as at the present time have we felt the need of cultured, consecrated men in the midst of the native Church, able out of a beautiful life to teach the higher things of the Christian faith, and to lead the membership of the Church into a richer appropriation of the things of the Holy Spirit. Such men we know are a divine creation, but it is given to us to supply some of the human means and conditions of the divine working. We believe that in no better way can we assist in this work than by gathering into Christian schools the brightest minds among the young of the Christian Church, creating for such an environment of high living and thinking, filling their minds with the noble truths of human knowledge, and with the higher truths of the divine revelation—putting our lives as the representatives of the life of Christ in living contact with these impressible lives, and thus through them lifting the entire native Church into a fuller apprehension of the things of the kingdom of God.

Let us assure you that while it has required much consultation to reach the results which we now submit to you we have throughout had a large measure of harmony in thought and action, and as we have seen light ahead our convictions of the value of this Union have kindled into an enthusiasm of expectation, an enthusiasm that may be accepted by you as a pledge that if our plans are ratified we shall do our utmost to carry them to a grand realization. We have not allowed ourselves to reckon too carefully the balance of give and take among the Missions. We are all the servants of the one Master, and if our computations are not seriously out of joint the total results of this Union

to all concerned partake of that type of pooling of interests that immensely increases the value of stocks and advances the dividends of all shareholders. As we have reached these results after much consultation and prayer, let us ask of you that you will give to the subject a like thoughtful and prayerful consideration.

We are glad to report to you that at a special meeting of the Board of Managers of the Peking University recently called this subject of Educational Union was presented and discussed, receiving enthusiastic approval, and was formally commended by a vote proposed by Major Conger and seconded by Sir Robert Hart.

With most cordial Christian greetings from your brethren in the common work,

London Mission, S. EVANS MEECH.

Presbyterian Mission, J. L. WHITING.

Methodist Mission, H. H. LOWRY.

American Board Mission, D. Z. SHEFFIELD.

A BASIS FOR CHRISTIAN EDUCATIONAL UNION IN NORTH CHINA

1. Peking University.—Whereas the Missions in North China, of the American Board, the Presbyterian Board, the London Missionary Society, the Missionary Society of the Methodist Episcopal Church, and of such other societies as may hereafter subscribe to the principles and conditions of this Union, desire to unite their Christian educational work, we therefore to this end accept and adopt the name, charter, and by-laws of the Peking University for our united work, with such modifications in the Act of Incorporation and by-laws of said institution as are deemed necessary to adapt them to the new conditions.

2. The aim of the Peking University shall be to educate Christian students for direct Christian work, and to aid the youth of the Chinese Empire in obtaining a literary, scientific, or professional education under positive Christian conditions.

3. Departments of the University.—The Peking University shall, for the present, include four departments, viz., two undergraduate Colleges and two graduate Schools. These shall be individually known as the Union College of Liberal Arts, located with the Methodist Mission in Peking; the (North China) Union Training College, located with the American Board at Tungchou; the Union Theological School, located with the Presbyterian Mission in Peking; and the Union Medical School, located with the London Mission in Peking. Other departments to be added from time to time to meet the growing needs of Christian education in North China.

4. Union Departments.—All departments of the University shall be union departments; that is, the grounds, plant, and equipment of a given department may be the property of one Society, but its governing body, teaching staff, and current funds shall be jointly provided by the several Missionary Societies in accordance with the plan defined below.

5. Preparatory Schools.—The High Schools and Academies conducted by the various Missions shall be affiliated with the University.

6. Government.—The governing bodies of the Peking University shall consist of a Board of Trustees, a Board of Managers, and the Faculty of the various departments.

7. Plant.—The governing Boards of the Societies entering into this Educational Union undertake to supply plant and equipment for the several departments of the University, as follows: The American Board to supply plant and equipment for the North China Union Training College, the present Board of Trustees of Peking University to furnish the same for the Union College of Liberal Arts, the London Missionary Society for the Union Medical School, and the Presbyterian Board for the Union Theological School.

The above does not include the furnishing of accommodations for a teacher or teachers from other Missions, who may, in carrying out this union plan, be called upon by the Board of Managers to reside in connection with a given department. Such accommodations shall be supplied by the Society to which the teaching missionary belongs.

8. Alienation of Property.—No Society may alienate the property of its department from the use of the University except with the consent of two thirds of the full membership of the University Board of Trustees, or after a written notification two years in advance of such alienation. In the event of a Society withdrawing from the union work, any property which it may own located upon the grounds of another Society shall be purchased by that Society at a fair appraised value; and any property of another Society or of the University located on its grounds shall be purchased by the Society withdrawing.

9. University General Fund.—The trustees of the Peking University are empowered by Act of Incorporation to receive, invest, and disburse moneys donated, bequeathed, or otherwise assigned to the University. They are also empowered to act as the agents of the University in soliciting funds for the furtherance of its general aims. All such funds as are mentioned above, together with any appropriations that may be received from the Missionary Societies for the University, shall constitute a University General Fund, which shall be administered by the Board of Trustees for the benefit of the University, or of any of its departments, in accordance with recommendations from the Board of Managers.

10. Funds of the Departments.—The plant and equipment of the several departments of the University, together with such inalienable gifts or bequests as have been or shall be received for a given de-

partment, shall be held in trust for that department by the Society furnishing such plant or equipment, or through whom said gifts or requests are received. No portion, however, of these funds may be expended in any department without the approval of the University Board of Managers and the home Missionary Societies concerned. (The present Board of Trustees of Peking University shall direct whether the funds now in hand shall pass to the University General Fund or be appropriated to such departments as they shall designate.)

11. Annual Expenditure.—All current expenses of the several departments of the University, apart from the salaries of such of the foreign staff as are provided by the various Missionary Societies, shall be met by fees of students, scholarships, grants from the Missions or the University, or from other sources.

12. Teaching Staff.—Each of the Missions in the Union shall have the privilege of representation by at least one teacher in each of the departments of the University. The teaching Faculty of the graduate schools of the University shall be as far as practicable equally divided among the Missions in the Union. In the Colleges, however, it is desirable that each Mission shall furnish teachers proportionate to the number of its students attending such Colleges. The definite adjustment of the relation of the teaching staff to the student body in all departments shall be left to the discretion of the Board of Managers in consultation with the several Missions involved.

By-Laws of the Peking University

1. Board of Trustees.—The Board of Trustees shall be composed of the persons named in the Act of Incorporation, or such persons as may be elected to succeed them from time to time. The Board shall have power to fill its own temporary vacancies.

2. Term of Service.—After the first election each trustee shall be elected for a term of three years. Every year the term of service of four trustees shall terminate—one from each denomination—and their successors shall be appointed by the Boards of their respective Missionary Societies. Seven members shall constitute a quorum for the transaction of business. A member of the Board of Trustees may empower a proxy to act in his stead at a given meeting of the Board, by addressing to such proxy a written authorization, this authorization giving the proxy full voting power in the Board.

3. Officers.—The officers shall consist of a President, Treasurer, and Secretary. The President shall be elected from the members of the Board, and the signatures of President (or Vice President), Secretary, and Treasurer shall be requisite for the execution of all documents. The approval of the officers of the Board of Trustees shall also be requisite for the investment of funds. It shall be the duty of the Treasurer to open and keep such books of account as may be necessary to record the receipts and expenditures of the Board of Trustees, and said accounts shall be audited at least once in each year by a committee from the trustees appointed for that purpose. It shall be the duty of the Secretary to preserve full minutes of the proceedings of the Board, these minutes to be read and passed upon at a subsequent meeting. He shall also prepare copies of the same and forward to the various Mission Boards related to the Peking University.

4. Board of Managers.—There shall be a Board of Managers in China, to constitute which each Mission shall appoint four persons from its own membership and two representatives not identified with its work. After the first election the term of appointment shall be four years, and each Mission shall appoint every year from its own membership, every alternate year one not identified with its work. The President of the University and the Principals of the several departments shall be *ex officio* members of this Board, but without voting power. This latter rule does not, however, prevent their regular election as members with full voting power.

5. Duties.—The Board of Managers shall have power, subject to the approval of the Board of Trustees, to make and enforce such regulations as may seem necessary for the conduct of the University; shall elect a President of the University, the Principals of the several departments, and the members of the various faculties; and shall also have power to remove any instructor or officer of the University. It shall prescribe the curricula of the departments of the University; shall decide upon conditions of admission to the privileges of the University and its several departments; and in general shall determine all questions of business or management.

6. Officers.—The Board of Managers shall choose from its own members a Secretary and Treasurer. It shall be the duty of the Secretary to preserve a record of all meetings of the Board, together with the business transacted at such meetings, and to communicate the same to the Board of Trustees. It shall be the duty of the

Treasurer to correspond with the Treasurer of the Board of Trustees with reference to moneys held in charge for the use of the University, to receive moneys and deposit them in a reliable bank for safe-keeping, and to make disbursements for objects already determined by the Board of Managers upon the presentation of properly certified vouchers.

7. Funds.—The Board of Managers shall be accountable to the Board of Trustees for the safekeeping and distribution of all funds received by them, from whatever source. Donations for the University or for any department made directly to the Board of Managers may be employed by them in accordance with the wishes of the donors, provided there be no departure from the fundamental principles of the University as stated in its constitution.

8. Advisory Committee.—The Board of Managers shall constitute a body to which the faculties of the various departments may refer all questions that require council or decision, and the action of the Board shall be binding until modified by the trustees. The Board of Managers shall, however, appoint from its own number a special committee consisting of one from each Mission and one from without for each department of the University, who shall act as an Advisory Committee concerning matters relating to such department.

9. Examining Committee.—The Board of Managers shall appoint annually an Examining Committee to consist of six members, whose duty it shall be to attend the examinations of the departments of the University and to make a written report to the Board of Managers. The President of the University shall be *ex officio* member of said committee, but it shall have its independent Chairman. This committee is at liberty to invite assistance in the examination of any classes of the University.

10. Annual Meeting.—There shall be an annual meeting of the Board of Managers to receive reports from the various departments of the University, to nominate members of the various faculties, and to take such action as is thought necessary for the regulation and the increased efficiency of the departments. Special meetings of the Board of Managers may be called by the President at the request of five of its members.

11. Reports.—The Board of Managers at its annual meeting shall make a full report of the work of the University to the Board of Trustees, including nomination of teachers and recommendations as to the management of the departments, these nominations and recom-

mendations being subject to the confirmation of the Board of Trustees. Copies of this report shall also be sent to the Secretaries of the Missions related to the University.

12. President of University.—The President of the University shall superintend the departments of the University, shall pay occasional visits to these departments to acquaint himself with their work, and to consult with the various faculties, of each of which he shall be an *ex officio* member. He shall make an annual report to the Board of Managers, containing such recommendations as to the conduct of the departments as he may judge to be of importance.

13. Faculty.—The Faculty of each department shall consist of the Principal and professors chosen by the Board of Managers and confirmed by the Board of Trustees. These faculties shall be under the direction of the Board of Managers, and shall be responsible to the Board for the faithful discharge of their duties.

14. Faculty, Duties.—The Faculty, in addition to its duties of instruction, shall be held responsible for the immediate government and supervision of its department. To this end it shall have full power to make regulations regarding administration of funds, teaching policy, apportionment of classes, and in general govern and administer the department according to the principles of the constitution and by-laws of the University.

15. Treasurer of Department.—Each Faculty shall nominate a Treasurer for its department, subject to the approval of the Board of Managers. It shall be his duty to collect all fees from students, and to receive and disburse all moneys on behalf of his department.

16. Assistant Teachers.—The Principal of each department, with the approval of a majority of the Faculty, shall engage such assistant teachers as are not provided for by the Board of Managers.

17. Report of Principals.—The Principals of the various Colleges and Schools of the University shall submit to the Board of Managers a written report of the work of the year and of the condition and needs of the departments under their charge.

18. Amendment of By-Laws.—The above by-laws may be amended by a two-thirds vote of both the Board of Managers and the Board of Trustees, and by neither Board alone.

CERTIFICATE OF INCORPORATION OF PRESENT PEKING UNIVERSITY

We, the undersigned, Edward G. Andrews, James M. Buckley, James H. Taft, Mercein Thomas, Lewis S. Pilcher, John M. Reid, Henry C. M. Ingraham, Charles H. Taft, and Stephen L. Baldwin, all being of full age and citizens of the United States of America, and all but James M. Buckley being citizens of the State of New York, and the said James M. Buckley being a citizen of the State of New Jersey, and we being desirous of associating ourselves for benevolent, charitable, literary, and scientific purposes, in order to become a body politic and corporate in pursuance of the provisions of the act of the Legislature of the State of New York, entitled "An Act for the incorporation of benevolent, charitable, scientific, and missionary societies," passed April 12, 1848, and the acts amendatory thereof, do hereby certify as follows:

1. That the name or title by which such society hereby intended to be incorporated shall be known in law shall be The Trustees of Peking University, China.

2. The particular business of said society shall be to raise a fund for the purposes hereinafter mentioned; to make, from time to time, such investments and reinvestments thereof as may seem to be most judicious; to collect and raise the income thereof and to apply the same and such portions of the principal fund, from time to time, as may be deemed necessary or expedient in establishing and maintaining, or assisting to establish or maintain, in Peking, its immediate vicinity, or in other adjacent countries, a college or other educational institution, which shall be founded upon strictly Christian and evangelical but not sectarian principles, and also to act in the appointment of the officers and faculty of the college and as a board of control and appeal in its management.

The object of said society shall be to aid the youth of the Chinese Empire and of other countries in obtaining in such college or educational institution a literary, scientific, or professional education.

3. The number of persons constituting the said society or Board of Trustees, to manage the same, shall be nine, all of whom shall be of full age and citizens of the United States of America, and a majority of whom shall be citizens of and residents within the State of New York.

4. The names of the trustees of said society for the first year of its existence shall be the said incorporators, Edward G. Andrews, James

M. Buckley, James H. Taft, Mercein Thomas, Lewis S. Pilcher, John M. Reid, Henry C. M. Ingraham, Charles H. Taft, and Stephen L. Baldwin.

5. The business of said society shall be conducted in the City and County of New York.

In witness whereof we have hereunto subscribed our names at the City of New York, the twenty-fifth day of June, in the year of our Lord one thousand eight hundred and eighty-nine.

HENRY C. M. INGRAHAM,	EDWARD G. ANDREWS,
CHARLES H. TAFT,	JAMES H. TAFT,
LEWIS S. PILCHER,	J. M. REID,
MERCEIN THOMAS,	S. L. BALDWIN,
J. M. BUCKLEY.	

State of New York, City and County of New York.

Amendment Proposed in Foregoing Certificate

The certificate is referred to the mission Board for consideration. Article 3 it is suggested may be changed to read as follows:

3. The number of persons constituting said society or Board of Trustees shall be twelve, three each from the constituencies of the American Board of Commissioners for Foreign Missions, the London Missionary Society, the Missionary Society of the Methodist Episcopal Church, and the Presbyterian Missionary Society in the United States.

Present By-Laws of Peking University

The articles printed below, taken from the present by-laws of the Peking University, are also referred to the Missionary Boards for such changes as they may see fit to make:

ARTICLE IV.

An annual meeting shall be held on the fourth Wednesday in January of each year, at 3:30 P. M., at the Mission Rooms of the Methodist Episcopal Church, 150 Fifth Avenue, New York, at which a report of the entire transactions of the previous year shall be presented. Special meetings may be called by the President, and shall be called when requested by three trustees. A quorum of four shall be enough to transact ordinary business. The approval of the officers of the Board of Trustees shall be required for the investment of funds.

ARTICLE XI.

The Board of Trustees shall be the ultimate authority in all the affairs of the institution, but their action in local matters shall be solely through the Board of Managers, and all such matters, when referred to the trustees, must be presented through the Board of Managers, and with the sanction of the Board.

ARTICLE XII.

It shall be the duty of the trustees to transmit to the Board of Managers, at such times and in such manner as may be mutually agreed upon, the interest of the "Permanent Endowment" and the whole or part of other funds in their hands, as donors may designate, or as may be deemed expedient by the trustees.

The trustees shall have power to withhold the payment of the above funds—

1. When, in their judgment, there shall be a departure, on the part of the "Managers" or "Faculty" in the control or instruction of the College, from strictly Protestant and evangelical principles.

2. In case of political or local changes rendering it desirable or necessary to reduce the number of instructors or students, to alter the location of the College, or to suspend operations for a period or permanently.

3. In case the College shall become self-supporting.

4. Or whenever, from any cause, the trustees shall come to the unanimous conclusion that the institution is not answering its original design.

ARTICLE XIII.

In case of permanent suspension, all moneys remaining in the hands of the trustees, unless otherwise appropriated by the donors, shall become a "permanent fund," the interest of which the trustees shall be authorized to employ for the general purposes of evangelical Protestant education among the Chinese-speaking races.

ARTICLE XIV.

The trustees shall have authority to employ such agents and to adopt such other measures as may be necessary for the execution of their trust.

ARTICLE XV.

These "By-Laws" may be amended by a vote of two thirds of the Board of Trustees at an annual meeting, or at a meeting regularly called for this purpose, full notice of the proposed amendment having been given at a previous meeting.

Vol. I.

JULY 1902 No. 1.

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METHODIST FORUM.

PUBLISHED QUARTERLY

in the interests of

CHINA METHODISM.

METHODIST BOOK CONCERN,

FOOCHOW, CHINA.





ANNOUNCEMENT.

Your attention is called to the PROSPECTUS on Pages 29-30. We sincerely regret the delay in the issue of this first number of the FORUM. In addition to the usual difficulties incident to the issue of a new publication, the scourge of Plague and Cholera which has visited Foochow during the present summer has made it more difficult to bring this issue out on time. The first number of the *Chinese Book Review* will be delayed to the same extent.

Foochow, China,

August 20, 1902.



THE CHINA METHODIST FORUM.

Vol. 1.

July, 1902.

No. 1.

Devoted to the discussion of problems relating to the Missions of the Methodist Episcopal Church in China.

Subscription price: in China \$1.00 Mexicans, in U. S. A. 50 cents, a year. Address all business communications to Rev. Wm. H. Lacy, Foochow, China.

Rev. FRANKLIN OHLINGER, EDITOR.

THE FORUM idea is so far as I am concerned a matter of slow growth. Years ago I felt the desirability of some connecting link between the several missions of our church in China,—of something that would enable us as laborers in this vast field to keep in touch with each other, to compare notes as to the use of our denominational polity and peculiarities and to record from time to time such events as are liable to be lost sight of in the usual letters and reports to "the Rooms." I remember speaking to Dr. Pilcher about it and am convinced, if he had lived until the present time, he would have taken my place in the project.

As the work expanded and the interests became more varied this need was more generally felt and gave rise to so-called Fraternal Letters and finally to the organization of the Central Conference. In this conference many of us have met and briefly compared notes. But I have no doubt all felt that they could have participated in the deliberations of the conference to better advantage if they had been previously informed as to the particular topics to be submitted for discussion and if they had known what methods and views would be advocated. I heard expressions of regret that we had come to conference so poorly prepared. Committees were found necessary that had not been thought of previously and the work assigned them was not only unfamiliar to some of the members but a surprise.

Now it is the aim of THE FORUM with the kindly co-operation of all our Methodist fellow workers to prevent a repetition of this experience. By taking counsel together, by stating our problems and expressing our views more or less fully in print beforehand, the conference will be enabled to transact more business in a day than it could otherwise expect to transact in a week.

Brethren, let us reason together.

I indulged the hope that Bishop Moore would edit the little Quarterly and make it in a large measure the Bishop's organ. He plead in excuse his "journeyings oft" from which, I am sure, no one would urge him to desist. We realize that he has seen our empire field as no Bishop has seen it before, that he has made the acquaintance of the individual workers and studied the peculiarities of each department as none of our general superintendents were enabled to study them in the past. Doubtless all of us experience a sense of relief as we think of him representing the China field in the Board and among the churches. I nevertheless still venture to hope that at some future time the Bishop of China (whenever we shall have one for China alone) will adopt THE FORUM, or a similar periodical, and by means of it preside over our written discussions as he now presides over our debates in conference. I will not occupy our valuable space by repeating what has been said in our published Prospectus to which I would once more direct attention. Both myself and associate editors have tried to indicate by the make-up of this first number what kind of periodical we aim to produce. Its very nature appeals to our co-workers in the vast field for their immediate attention. At least, do not murder the infant with the cruelty of silence. Send in your maturer views on our denominational interests and problems, give your brethren the benefit of your tried methods, criticize, ask questions, make suggestions, &c. as you are wont to do in open conference. Help us, in a word, to realize the import of the name: THE METHODIST FORUM.

* * * *

To avoid the too frequent use of the pronoun *we* the editor of THE FORUM will as above use simply I.

Books and Exchanges will receive due notice.

I wish to direct special attention to our *Chinese Review*, or Chinese Book Buyer's Guide as it might be called. Please mention it to your native preachers and teachers. They will find it indispensable in keeping their libraries up to the times.

The *Review* will endeavor to give its readers a comprehensive idea of both old and new publications, their defects as well as their merits, price, &c.

Publishers, editors and translators who desire to have their works mentioned in the *Review* will please address them to *The Chinese Review*, Methodist Book Concern, Foochow, and *not* to an individual editor.

Collections in Fuhkien Methodism.

At a very early date in the history of Methodism in China the attempt was made to teach our people to contribute money for Church purposes. The Collection for the Poor 施濟款 was always taken before the administration of the Lord's Supper. No one ever questioned the propriety of taking up this collection and I have never seen the plate passed in vain. For some reason it has always been considered the privilege of all—even of the poorest and of little children—to put something, if but a cash, on the plate for the poor. Those who come after the plate has been passed frequently come forward and give their portion before partaking of the Sacrament. Others wait until the service is over and then hand their cash to the stewards.

Specially needy cases have sometimes made it necessary to suggest unusual liberality and effort before taking up the collection: I have always known the response to be highly satisfactory. This collection doubtless comes nearest to the Chinese idea of pure benevolence and whenever an opportunity presents itself of using the Poor Fund to aid some one not connected with the church, it is, as a rule, gladly availed of by the quarterly conference. It has doubtless been a great help in training our people in the *fine art* of giving and may teach us something about the way to deal with church finances generally.

1. Much is gained when we ourselves take it for granted that a particular collection has the approval of our membership.
2. Let us give the native brethren a large share in the administration of funds collected.

* * * *

A General Missionary Collection was also taken up annually very early in the history of the work. It was, however, soon discovered that many contributed in order to secure the

prestige that membership in the "Great Foreign Missionary Society" carried with it. When the effort towards self-support was taken up with persistency (about the time Bishop Kingsley visited China) this General Missionary Collection was discontinued, the missionaries practically telling the members that no money would be accepted until they put forth proper efforts to support their own pastors. While this helped to emphasize the importance of self-support it may on the whole have been a mistake, depriving the native church of the much-needed training in giving. Some members presumed to dictate to their pastor what part he should take in their law-suits because they were contributing a certain proportion of his support. There was also a tendency to consider the mission of the church in the world accomplished whenever the old charges should become self-supporting. The desire to see the Gospel penetrate the "regions beyond" was more or less weakened.

So soon however as the native church practically acknowledged its duty to support the native pastorate, the General Missionary Collection was resumed, and when the Board adopted the plan of asking a certain amount from us, we had no trouble in raising it. Nevertheless the benefit derived was not expressed in the amount collected but in the educative value of the effort. Nor do I consider it the best we might have done even as a purely educative measure. The difficulty with self-support was its object was too close at hand, while the object of the General Missionary Collection was too remote. I had long felt that something to fill the gap between these two extremes, something akin to the Poor Collection and yet much broader and far-reaching, would be more successful as to the amount realized than the General Missionary Collection and cause less friction than the effort to compel the people to support their pastors. When people are *allowed* to contribute to one cause, *requested* to contribute to another, they will not object to being persistently *urged* to contribute to another. But constant urging—ever and only urging is sure to defeat its own object.

* * * *

In the Hinghua Conference Providence led us to organize a Home Missionary Society. Its object lay neither too close at hand nor too remote. In five years the collection for this society has increased sufficiently to nearly support all the preachers in the work. But let the collections for this society be discontinued

in order to raise the pastors' full salaries and there will immediately be a marked decrease in the amount realized. There are those who give but little "Quarterage" who are heroes when it comes to giving for Home Missions. I believe that, as a rule, we get \$3. for Pastor's Support and Home Missions where we should get only \$2 by working to raise the Pastor's Support only, and what is far more important our people get the training in giving.

As may be seen from the Constitution of this Home Missionary Society not only the native ministry but the laity as well has an important part in the administration of this society's funds. This has a most salutary effect, ensuring mutual confidence and fostering the spirit of emulation. Returning to their respective charges from the semi-annual Board Meetings these brethren have something to tell their people that is a preparation for the next collection. Then on our first "round" after conference, or the first time we meet them after New Years, we tell them of the last collection, and if they have a worthy part in it we are happy to give them words of praise, if they have failed to do their duty we tell them there is a chance to redeem themselves. At this time it is also my custom to speak of giving the Tenth and calling for volunteers to reinforce this class of givers. One row of potatoes is consecrated to the Lord by one, the fruit of a tree by another, the eggs from one hen by a zealous sister, &c. &c. As we proceed the enthusiasm grows apace and I cannot help wishing Home Mission day were at hand. We close by asking God's blessing upon field and fireside.

The next thing in the order of importance is the day for taking the collection. People who are anxious for their daily rice are not readily persuaded that they can or ought to give. Thus we fix the date for taking the collection after a much-desired rain, after the disappearance of the plague, or, more generally, after the chief harvest of the region, preferably during the first half of the Fourth Quarter. Changing the date of conference is therefore very apt to throw this part of our machinery sadly out of gear.

In proceeding to the collection one has to be guided by local conditions, carefully discriminating between conditions that are permanent and those that are temporary. At the very outset it is necessary to assure the people that the Foreign Missionary Society does not intend to withdraw from the field but rather hopes to enlarge its operations by virtue of the co-operation of

this *Home Missionary Society*. An anecdote may serve as an introduction, a new hymn, or an old hymn adapted to the occasion, changing, for instance, the 汝 (you) in "More to Follow" to 奴 (me) counting blessings, and a few "short" prayers. The fellow with the "wet blanket" will turn up. Sing him down if he tries his game. The following questions briefly discussed by the collector and voted on by the audience usually open the way for calling the first name—usually the best giver on last year's list.

Question 1. Should all, men and women, young and old give? All having received 恩 (grace) it is easy to get the unanimous vote that all should give. Question 2 however raises serious thoughts. The leader takes up the character 加 (more) in the hymn and makes an appeal, so to speak, for dear life. He sees a hand raised in approval before he has finished his exhortation and when he puts the vote: More than last year? hands go up—some quickly, others timidly, some unwillingly, but nearly all go up. Question 3. Should the gifts of the poorest be received and their names put on the list? This is carried heartily and everybody begins to enter into the spirit of the occasion. And now he is ready for Question 4. Shall we reject the 25 or 50 cents of the man who ought to give from \$3. to \$5.? The leader offers to pay the amount himself, rather than let the miser's name go on the list of contributors, knowing very well that the pittance, if accepted without rebuke or comment, would lower the standard irretrievably. One or two who usually sit near the door and have often boasted that their twenty years membership never cost them \$5. all told, find they have urgent business out doors; another who cannot retreat so easily wants to explain, but, the vote is taken and a sigh of relief is heard all over the house. On a few faces there is a knowing smile, and immediately the cheerful giver's name is called:—How much above last year? He probably advances but little, but even the little emphasizes the 加 in the hymn, and the singing is more spontaneous and heartier than ever. The collector freezes on to the 加 and rings the changes on that until the day is done. If \$8.50 is the amount reached on the first roll-call a few remarks on the 加 principle will bring the amount to an even \$10. At the conclusion every body is surprised at his neighbor's willingness (tho not often at his ability) to give, and one hears the exclamation again and again as the people bid each other good-bye:—機會很好阿 (a good time).

Profitless Love-Feasts.

Any one who has been accustomed with some frequency to attend the Love Feast services held in connection with our Quarterly Meeting occasions cannot have failed to have been painfully impressed with the fact that these meetings have to a large extent become uninteresting and profitless. The cause of this is easily discernable. Our native pastors together with the members have formed the mistaken idea that "love" (ing 仁 ai 愛) is the only subject which it is appropriate to talk about in a Love Feast; consequently time after time, over and over again, we hear the same thing in endless repetition.

The evil effects resulting from this method of conducting the Love Feast should be carefully pointed out to the pastors and others who lead these services and they should be led to realize that other subjects can be introduced with equal propriety. Fresh Christian experience should be called for in the testimonies that are given. Seek to impress all with the idea that the Love Feast is a means of grace designed to deepen and develop the spiritual life and not a tread-mill affair to be run in an invariable groove.

W. A. Main.

The Term for "Doxology".

I wish to ask the brethren farther north what term they use for "Doxology".

About fifty years ago the first collection of hymns was published at Foochow. I am under the impression that there were only thirteen, with a number of individual stanzas added, as 其一, 其二, &c., but I find no one who agrees with me as to the number of hymns in the collection.

Brother Hu Bo Mi 許播美 says the first collection had twenty hymns and among the tunes used was the Mek Le Hua 昔樂花. The latter however was soon abandoned, and the other tunes used were without form and void. The singing in those days was largely after the manner of the Buddhist Naing-ging 念經 without the system and order of the latter. "Each one sang his own tune and kept his own time."

The 其三 among the individual stanzas being a good translation of "Praise God from whom all blessings flow" soon became very popular and crowded the other 其二 into the back ground and it now practically stands for "Doxology" in all our

churches in Fuhkien. But it never seemed satisfactory and I should be delighted if the brethren farther north had some term in use that we might adopt in Fuhkien in place of 其三.

The following letter from Rev. C. H. Hartwell of the American Board mission relating to this matter is of historic interest and I am sure the FORUM readers will thank him for giving his permission to publish it.

Pagoda Anchorage,

18 June, 1902.

Dear Mr. Ohlinger.

In respect to Foochow Hymn Books:—When I came here my own mission had a small Hymn Book, in the Book Language of, I think, about thirty hymns. I think the name was 讚美詩. It was printed on blocks. Your mission I think had one also, but I cannot tell the name or size. Probably Hu Bo Mi 許播美 can tell you. I doubt whether there is any other person at Foochow who can tell about it, except A Go 阿哥 possibly can do so.

In the Fifties Dr. C. C. Baldwin printed a few hymns in colloquial with the name 讚美詩 or perhaps 平話 indicated in some way. These hymns of Dr. C. C. B. were poor and were not popular. The first popular Colloquial Hymns were made by Mr. William C. Burns. He came here in November, 1859, and in 1860 published at his own expense a small Colloquial Hymn Book. He said he got his best aid on these hymns from Uong Bing Sing 黃秉誠 of our mission. Uong Giu Daik 黃求德 then of your mission also helped him and I think Hu Iong Mi 許揚美 also. He succeeded in making our Christians willing to use Colloquial Hymns, and his book, Ung Kiong Sing Si, 榕腔神詩 became the basis of the Hymnals in all three missions. I am not sure whether his book had 28 or 32 hymns. It was about that size. In his book he made and used the four doxologies 其一 etc. as they now are. I think he had the heading 讚美詩 and then 其一 etc. We still follow the same nomenclature or Muoi-cang 尾讚 &c. But I have often wished to change to 第一讚, 第二讚 etc. and cast away the 尾讚. I think the Buddhists use the term 讚 for a sort of Doxology. The present Doxology nomenclature comes from Mr. Burns. The name of our Hymn Book as we print it now is from Dr. Legge's Hongkong Hymn Book. Your people held on to Burn's name more than we did.

Truly Yours,

C. Hartwell.

P. S. I now think to add a word about the Doxology 其 — etc. I recall now that the reason for that use was that the sense in all was the same and the 其 — etc. was a natural way to indicate that there was only a change in form but the sense in the several forms was alike.

F. Ohlinger.

EVANGELISTIC DEPARTMENT.

Rev. M. C. Wilcox, Ph. D., Editor.

The Editor of THE METHODIST FORUM has kindly invited me to take charge of the Evangelistic Department and, in order to contribute my little mite to the success of our new periodical, I have consented to this arrangement. I regret, however, that the time for preparing my share of the first issue finds me *en route* for a visit to North China and Corea, as I fear my department will, on that account, be even more deficient than it otherwise might have been.

Evangelization.

The evangelization of the world was the principal task laid upon the first disciples and upon their successors to the end of the present dispensation. No other inference can be drawn from the Savior's parting command contained in each of the synoptic Gospels and everywhere implied in the Pauline Epistles and the other New Testament writings, to say nothing of the glowing predictions of Isaiah and of various Old Testament prophets—predictions whose fulfillment required a heralding-forth of the perfections of the Messiah's character; the efficacy of His atonement, as of "a Lamb Slain from the foundation of the world"; and the glories of His eternal kingdom, which He is establishing in the hearts of men.

It follows therefore that the most important business of every missionary, every native worker, every follower of Jesus Christ, in fact, whether "male or female, old or young" as the

Chinese says,—is like the Savior Himself, to be an evangelist, i. e., to proclaim the evangel, or "good news" of God's love and mercy towards mankind. It is our supreme duty to tell men that "God so loved the world that he *gave*—gave the most precious gift possible, "His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life.

It is our privilege to say to each son and daughter of Adam; "The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith, which we preach, that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10:8, 9.)

It is not strange that Paul—whose conversion was a miracle in the moral realm—should have exclaimed, "I am ready to preach the Gospel to you that are at Rome also, for I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." (Rom. 1:15, 16.) Nor need we be surprised at another of Paul's remarkable assertions: "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21.)

To the Corinthians Paul also wrote: "I determined not to know anything among you, save Jesus Christ, and him crucified." (I. Cor. 2:2.) Some consider that the apostle to the Gentiles thus states his purpose to do absolutely nothing but preach the Gospel and especially to emphasize our Lord's atoning work. Does Paul's declaration limit us to this view? I think not, Paul was a many-sided man, a man who was thoroughly at home with Greek philosophy and Greek culture of the highest type. Hence, with his superior spiritual qualifications, he was a broad preacher in the best sense of the word, and was enabled to become all things to all men that he might save some.

This, it seems to me, is the high ideal set before every Christian and especially before every Missionary of the Cross. Whatever one's special department of work—whether educational, medical, publishing, or the preaching of the word—one's supreme aim and all-absorbing desire should be the salvation of those with whom we are daily brought into contact and whom we are able to influence. No one can reasonably doubt the importance of the departments of work mentioned and of others that might

be specified, and all will probably agree that every form of missionary activity is simply a means to the one great end—evangelization.

Probably no man more fully understood the mind of Paul and of Paul's divine Master than John Wesley. No man laid greater stress upon the preaching of the word—the purely evangelistic work—yet it is well known that he and his associates made use of other instrumentalities to win and enlighten the people, such as the school, the art of healing, and the printing press. It is therefore natural that Methodist workers everywhere should value such agencies and that, as a rule, they should be satisfied with no missionary enterprise that fails directly or indirectly, to lead to the salvation and enlightenment of immortal souls. It is for these purposes that missionary societies and institutions are created, and aside from such results there is little, if any, reason for their existence.

Without thought of invidious comparison, we as Methodists may render thanks to God for the degree of success that has crowned our labors in every department of missionary effort, especially the evangelistic. We remember, however, that in some fields, including our now prosperous Foochow and Hing-hua Conferences, our first consecrated toilers went forth weeping, bearing the precious seed many years before they were permitted to come again with joy bringing their sheaves with them.

But whatever has been the success of the work, as a whole, in our various missions and conferences in China, is evangelistic work now receiving as much attention as its supreme importance everywhere demands? Ought we not to ask for large reinforcements of men and women who shall make this work their specialty, just as many of our brothers and sisters are now, very properly, devoting themselves to teaching or the practice of medicine? What per cent. of our missionaries are mainly devoted to the work of preaching? Should not certain men be set aside for the work of conference evangelists as in Japan and the homeland? Is each conference and mission giving sufficient prominence to the supremely important duty of training carefully selected native Christians for the work of preachers and Bible-women? Every missionary knows that native workers can, as a rule, reach their own people more readily than is possible with the missionary, because they understand more perfectly their mental peculiarities, as well as their special temptations and spiritual struggles.

I have used the common expression, "native helpers", but the longer I labor in this land, the more I regard our Chinese associates as *the* workers and ourselves—the Missionaries—as *their* helpers, for it is we who must instruct, encourage, and, in every possible way, coöperate with them in making known the divine message of love and forgiveness to the unsaved multitudes. The stupendous task of bringing China back to allegiance to the God who has so long and so wonderfully preserved this nation would require ages, if wrought by missionaries without the co-operation of native helpers. In fact, China must be won for Christ principally by workers raised up from among her own people—workers sustained by an indigenous Church that is self-supporting, self-governing and self-propagating. But the time has evidently not yet come when the evangelistic work can be wholly or principally relegated to the native Church.

Miscellaneous matters, relating directly or indirectly to the main work in hand, daily require attention from most missionaries, so that comparatively few even of those ordained to the ministry and appointed to districts or *circuits*, can strictly follow Paul's instructions: "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery, meditate on these things; give thyself *wholly* to them; that thy profiting may appear to all." (I. Tim. 4:14, 15.) "Do the work of an evangelist, make full proof of thy ministry." (II. Tim. 4:5.)

Is it not possible that some of us (perhaps without any fault of our own) are too largely diverted from the one work to which we were solemnly set apart? May not this department in the first number of THE FORUM fitly repeat another of Paul's stirring exhortations to Bishop Timothy?—"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine". (II. Tim. 4:1, 2.)

* * * *

Articles and suggestions relating to various phases of evangelistic work in China will be welcomed. Let us hear from all parts of this vast and needy field.

Steamship "Gouverneur }
Jaeschke," Kiao-chao Bay, }

June 12, 1902.

W. F. M. S. DEPARTMENT.

Miss Lydia A. Wilkinson, Editor.

Introduction.

THE FORUM is, as the name implies, a place where cases are to be judicially tried. The editors have kindly set aside a portion of the paper for our use and for the benefit of our work. Every W. F. M. S., it is hoped, will take part not only in the discussions of questions brought forward but also in introducing new topics for discussion.

No one need be afraid of offending another, as the very object of the paper is the discussion of topics which are of equal interest to all.

Union Medical School.

Is not the time ripe for an advance movement in the direction of higher education for Chinese women and girls in their own land?

Yearly we are sending Chinese girls to America at great expense because we have, as yet, no adequate provisions made for their education at home. A medical college is especially needed and it should be located in some large city accessible to all our mission stations. It seems to us that no more suitable city could be selected than Shanghai to locate such a college.

Our W. F. M. S. already number several Chinese physicians educated abroad, who ought to have a wider sphere for helping their suffering country-women than that of a practicing physician merely. The greater part of their strength and time should go toward training other women. In a well equipped hospital, with the aid, perhaps, of Western specialists, what might not these young women accomplish?

Women's Schools.

In the conduct of women's schools, there has been a diversity both of theory and practice as to who should be received into them. There are those who advocate receiving only those well up in years, preferably widows who have no children to bring with them. Others will receive those who have babies in arms, but will not receive those who have children two or three years old. I am glad however that there are others who receive promising women even though they have two or three small

children. It seems to me that to shut this class of women out of the schools, is deliberately shutting out from the privilege of the school those who would be most likely to be benefitted by education and those from whom we may hope to obtain the best workers. The women whose families have grown up are usually too old to take on much education and to be moulded by the process. The number of young widows without children is very limited at best and after the sifting process there can be but few acceptable workers.

Perhaps some one says, "The women with children will have to give so much of their attention to them that they will not do much in their studies."

True, there will be a tendency in that direction; but what better work can be done than to train mothers to both look after their children and at the same time give thought and energy to other work? When they are through school and go out into the work either as paid helpers, or as voluntary workers, will they not be much better able to teach other women who have domestic duties to give time and thought to other things. Perhaps some one says "The children will make much trouble, and noise, and dirt. They will be the cause too, of quarrels among the women." True, and yet one woman might be set apart to look after them for a day, a week, or a month at a time, each woman taking her turn. The trouble caused would be at a minimum and at the same time the little ones might be given a good start in the way of Life, which in itself would be a grand work. O! but some one says, "Think of the extra expense to support all those children." Extra expense? Would it be extra expense? Well, suppose it is, would not the help these children receive be worth it? But when you consider the larger number of women from whom to choose students and lessen the number of questionable students likely to be received, I doubt if the total expense, as compared with the number of efficient workers, would be more.

Subscriber.

* * * *

What should regulate the amount of salary paid to our day-school teachers? Should it depend upon the number of pupils she teaches, or the grade of scholarship possessed by the teacher?

* * * *

Would it not be just and right to pay the same rates of wages to teachers and Bible-women in all our districts? As it is

now the teachers naturally prefer to teach in those places where they get the best wages.

* * * *

"In union is strength". On this principle U. S. A. became a great nation. The Epworth League also has been a proof of this. From the many weak organizations in our Methodist Church has come forth the young giant as we now see him.

Would this not also prove true in the union of our Woman's Foreign Missionary Society with the General Society of our church?

EDUCATIONAL DEPARTMENT.

Rev. James Simester, A. B., Editor.

Introductory.

In this department of THE FORUM it is proposed to discuss any problems connected with Educational Work in general and the work connected with our Methodist schools in particular. In the discussion of these problems it is hoped that any missionary will feel free to take part. We do not wish long articles, except on rare occasions, but short, pointed discussions.

In this issue we suggest a few topics the discussion of which we believe would be of general interest.

1. What is the advisability of a union system of education such as the scheme proposed in North China? Of what profit to the Methodist Church in China would such a system be?
2. What is the advisability and what the feasibility of a Central Methodist University for China? Would it not be a great saving of missionary labor to have at least a central School of Theology? Our ordained preachers should all be able to use the official language of China fluently and the teaching could therefore be done in Mandarin.
3. What books are most urgently needed in our Church Schools?
4. What should be the main object of our Boarding Schools? Is the principal aim to educate the young people of our Church, or to prepare boys for the Theological School and thus for the ministry?

5. Should Mission help (including special gift money) be confined to students expecting to enter the ministry?

6. How can the native Church be led to provide for the preparation of its own ministry?

Contributions on these and other subjects relating to this department are invited. An exchange of views cannot but be of great service to us all. Anything intended for this department should be addressed to Jas. Simester, for THE FORUM.

Practice in Preaching.

The chief object of this part of a Theological Course in China is different from the object aimed at in American seminaries. Bishop Taylor says when he entered the sacred desk the first time and faced a Sunday morning crowded audience he became as giddy-headed as a fresh sailor boy at the masthead and as blind as a bat on facing the sun. "I shut my eyes and opened my mouth, and in my heart cried to God, and He filled me with divine light and love, gave me ready utterance, and we had a good time." Now it is safe to say that not one in a thousand Asiatics knows anything about this particular kind of giddy-headedness or bat-blindness. He is not made on that plan. An impromptu reply from a few students whom I had taxed with written sermons served as a flash-light on this subject. I said:— You ought not to find sermon writing difficult, seeing you preach every Sunday. "O, preaching is easy—Just stand up and let your mouth talk" was the ready reply. Since then I emphasize more than ever on my students, in this "Practice in Preaching" class, the systematic arrangement of their sermons. I am convinced they need the practice in writing sermons more than in preaching sermons. They do not lack confidence so much as an appreciation of order.

F. O.

Children's Day.

There are few missionaries, especially among the younger men, who do not know from personal experience the immense benefit that has come from the observance of this day in the home-land. There are undoubtedly many Methodist missionaries in China who have received help from the Children's Day

collections, and who perhaps could not have been here except for this help.

Why not begin to urge the importance of Children's Day upon the Chinese Church? The collections taken on this day would be at the disposal of our annual conferences. It would be very easy for the conference to direct that the money raised in this way should be used, say toward the support of a theological student. Each district might be allowed to name the student its money should be used to help. Many of our districts could support a student and all could help. In selecting the student they wished to help, the Chinese would choose the best men and in this way we might get a better class of students in our schools. The privilege of selecting their own men would also be an inspiration to them to give liberally.

J. S.

Religious Toleration in Government Schools.

At the recent session of the Educational Association of China, a committee was appointed to draw up a suitable memorial to the Chinese Government concerning the matter of religious toleration in the schools of China.

We believe this to have been a mistake for several reasons. In the first place there was no occasion for such action. The Chinese government has a perfect right to make such regulations as it pleases for its own schools, and so long as such regulations do not interfere with our work we have no right to object. Religious intolerance has always worked greater harm to the intolerant party than to the party not tolerated and we have no doubt it will work out so in this case. I cannot see what harm will result to the church to have our Christian students refused admission to the government schools as they are at present managed at least. I should be very sorry to see our Christian boys going to these schools. I believe there are very few of them whose character is so firmly established as to enable them to go through a course of study in a heathen school and not be very much injured by it. There are certainly very few of them whose influence would afterwards be worth much to the Church. Many of them go wrong while they are under our own careful supervision, how much more apt to be led away would they be under heathen influences, just at the time when their character is being formed?

It might be argued that it is not possible for these boys to get the education they need in our church schools. If that is true the church ought to see to it that such a state of things shall no longer exist. So long as the government of this land is heathen the church is under obligations to furnish a complete education to our Christian boys.

In the second place, I fear the action will be misunderstood by the government. To the Chinese mind there is very little difference between bowing down to a tablet of Confucius once a term and requiring attendance on religious services on Sunday and daily chapel, and even requiring the students to kneel during prayers. While there is probably not a missionary in China who cannot see a distinction here, it would be impossible to make that distinction clear to the majority of the Chinese and they will probably think we are inconsistent.

In the third place, I question the utility of the action. The attitude of the government will not be changed by memorials from Christian missionaries. Even should they feel compelled to make some outward concession on this point, they would still find some way of keeping our Christians out of their schools.

Government Recognition of Work done by our Church Schools.

On the other hand we believe it would be a great advantage to our work for some representative body to memorialize the Chinese government on the subject of recognition of the work done in our Christian schools. I believe, for instance, that we should be perfectly justified in asking the Government to lay down a Course of Study, upon the completion of which they would be willing to give a degree, say the first degree. Then request that the degree be given to any student who shall complete that work, no matter in what school he did the work. The government could take steps to satisfy itself what schools were competent to do the work required and give degrees to those only who shall have done the work in these schools. As teachers we have a perfect right to ask that our work be given the same recognition as is given the same grade of work in other schools. If we could secure this recognition the problem of Christian students gaining admission to government schools would be settled—the students would be satisfied to stay where they are.

J. S.

PUBLISHING, FINANCE,
& CENTRAL CONFERENCE DEPARTMENT.

Rev. Wm. H. Lacy, S. T. B., Editor.

The Proposed Union Publishing House.

So many enquiries have been received as to the status of the proposed Union Publishing House for the Methodist Church in China that the pages of the CHINA METHODIST FORUM seem to furnish a suitable vehicle for a historical review of the agitation and an expression of the hope that the realization of such a desideratum is still within the range of possibilities.

So long ago as the episcopal visit of Bishop Ninde to China in 1894 this question received serious consideration and the proposition had warm supporters among missionaries of our own Church and that of the Methodist Episcopal Church, South. In that year, or the following, the proposition to establish a Union Publishing House for China Methodism in Shanghai was formally approved by most of the Missions or Conferences of our Church in China.

In the spring of 1896 a meeting was called in Shanghai of the friends of the movement from both Churches. Representatives from several of our Missions were present and a basis of union was agreed upon. This agreement provided for a Publishing House to be operated by a stock company into which any of our Methodist bodies laboring in China might enter. These resolutions were forwarded to America for consideration by our General Conferences and by the Missionary Boards of both branches of the Methodist Episcopal Church. It is perhaps true to say the scheme was favorably considered by both Boards and a joint committee appointed which met in Shanghai in the fall of 1897, Bishop Joyce being chairman, and Dr. S. L. Baldwin also being present. Several sessions of the joint committee were held and the various questions involved were thoroughly discussed.

I believe it is only fair to the missionary members of the committee to say that had we been left to ourselves, free to carry out our honest desires with the fraternal ambition which possessed us, a Union Methodist Publishing House would have been realized at an early day. Three reports of these meetings were

sent to the authorities at home:—one, a joint report of the combined union committee; the others, reports from the two parts composing the committee to their respective Boards. It was unfortunate that, in the case of our report at least, episcopal and official influences so far affected the sentiments expressed, and later, so far determined the mind of the Board of Managers when it was under consideration that the sub-report in no way strengthened the joint report, and both were relegated to oblivion. At that time Dr. Parker of Shanghai and Dr. Goucher of Baltimore were together in America and, zealous advocates of the union movement as they ever since have been, they exerted themselves to the utmost that the project might be approved by the authorities of both Churches.

The Joint Commission on Federation had included in their report a recommendation for a union of our publishing interests in China and the General Conferences of both Churches had adopted these recommendations but the movement seemed to have received an almost fatal blow at the hands of the Board of Managers in 1898.

Acting under this impression the Central Conference of our Church which met in Shanghai in 1899 passed the following resolution:

“RESOLVED, That we petition the General Conference to establish a Chinese Publishing House in Shanghai, whereby the uninterrupted progress of our publishing interests may be assured.”

At the next Annual Meeting of the Central China Mission the following action was taken:

“Whereas, Shanghai is the business metropolis of China and should be the headquarters for all the business and publishing interests of the Methodist Episcopal Church; and

Whereas, A consolidation of all our publishing interests and presses is highly desirable; therefore,

Resolved, That we recommend the consolidation of all Methodist presses, publishing houses, and book depositories in one central concern, to be located in Shanghai, and that we urge upon the Bishop and Board and the home Church the necessity of immediately taking such steps as will secure for us a Book Concern and publishing house worthy of our great Church. And we further commend this enterprise to the attention of our noble laymen, into whose hearts God may have put the desire to use as faithful stewards the wealth which he has confided to them.”

When Bishop Moore visited Foochow in November 1900 he urged the Superintendent of our Book Concern here to make plans for the early transfer of the plant to Shanghai, and later wrote to our authorities at home emphasizing the importance of

this movement and recommending immediate provision of the funds necessary to carry it into effect. Correspondence on the subject was continued during the year and in October 1901, at the call of the Bishop, the writer went to Shanghai to mature plans. The day before my arrival there Bishop Moore and Dr. Parker were engaged in conversation and learned of each others independent plans looking towards a publishing house in Shanghai. Dr. Parker informed Bishop Moore that the Book Committee of their Church had appropriated \$50,000. to establish a plant in Shanghai, and that the junior Agent, Mr. Smith, was on his way out and expected in a few days. Dr. Parker felt he voiced the desire of his mission when he suggested another attempt at a union movement. The second day Bishop Moore, Dr. Parker, and myself met and drew up an agreement to serve as a basis of union. As soon as Mr. Smith arrived with Dr. Wilson, who had been sent out to take charge of the proposed publishing house of the Church South, the missionaries of that Church who were then in Shanghai met and submitted to the representative of their Book Committee the proposed basis of union. Naturally it came as a great surprise, but the proposition for union was so earnestly backed up by the missionaries of their Church that Mr. Smith felt it could not be ignored. Two union meetings were held, at the second of which the brethren of the Methodist Episcopal Church, South presented the following:—

“RECOMMENDATION IN REGARD TO THE ESTABLISHMENT OF A
UNION METHODIST PUBLISHING HOUSE IN SHANGHAI, CHINA.

In response to an invitation from Bishop D. H. Moore, now in charge of the China Mission Conferences of the Methodist Episcopal Church, to confer together for the purpose of effecting, if possible, through the proper agencies of the Methodist Episcopal Church and the Methodist Episcopal Church, South, the establishment of a Union Methodist Publishing House in China, we, the undersigned members of the China Mission of the Methodist Episcopal Church, South, in order to promote harmony and union in our work for the Master in China, and in order to extend the work of our proposed publishing house and thereby increase its power for good, do hereby earnestly request the Book Committee of the Methodist Episcopal Church, South, to take immediate steps to unite with the proper authorities of the Methodist Episcopal Church to establish and maintain a Union Methodist Publishing House in Shanghai.”

This was signed by twelve members of their mission, including Dr. Reid, present as chairman of their Conference, and Mr. Smith stated that in deference to the strong sentiment existing in favor of union he would delay all contracts for the proposed publishing house until the question could again be referred to the authorities of the two Churches at home. This decision seemed to present a crisis calling for immediate and definite

action by our Church. Bishop Moore decided that the only hope of favorable action by our General Missionary Committee and Board of Managers lay in a personal representation of the facts to them, and as his episcopal duties prevented him from going to America at that time, he delegated the writer to go as his representative for this purpose. I sailed on the first steamer leaving Shanghai, and reached Pittsburg, the seat of the session of the General Committee, the day before that body assembled.

As was expected, among the distinguished members of that body there were many whose minds were prejudiced against union, but some ardent friends of the movement were found and others won and at the last session of the Committee the following action was taken:—

“Resolved: First, That we commend to the Board of Managers for their favorable consideration the question of concentrating our Chinese publishing interests at Shanghai.

Second, That we recommend the Board of Managers, if they can effect such an arrangement, to unite with the Methodist Episcopal Church, South, in establishing a Union Publishing House in Shanghai.”

The Book Agents of the Church South were at once notified of this action, and informed that the Board of Managers would consider the matter at the December meeting. Mr. Smith replied that the Book Committee had informally considered the action of our General Missionary Committee and would await the further action by our Board of Managers.

During the interim before the December meeting of the Board of Managers the friends of union were active, and to Dr. Goucher of Baltimore our sincere thanks are due for untiring efforts to win new friends for the movement. Many prayers had ascended to the great Master, whom we serve, that his will might be known and all influences tend to right conclusions. We had hoped to carry the measure by a majority vote in the Board of Managers, notwithstanding an unfavorable report on the matter by the China Committee, but when it came up for consideration even the hearty support it received from several of the leading members of that body scarcely prepared us for the unanimous vote which was finally given, those who had not previously favored the plan and even then were not willing to vote in favor of it, were so far willing to see the movement encouraged that they entered no votes against it.

Resolutions were passed in harmony with those of the General Committee, recommending the centralization of our

publishing work in China at Shanghai as soon as possible, favoring Bishop Moore's proposition for a Union Methodist Publishing House under the joint management of the Missionary Society of our Church and the Book Committee of the M. E. Church, South, and appointing a committee to meet with a similar committee of that Church to carry into effect these resolutions if the plan should prove feasible.

Steps were immediately taken towards securing the necessary funds on our part, and Dr. Leonard, chairman of the committee, wrote at once to the Book Agents of the M. E. Church, South, informing them of our action and asking them to arrange for the appointment of a similar committee to meet our committee in Washington early in January. This communication was referred to their Book Committee, and a reply sent from its chairman to Dr. Leonard to the effect that the Board of Missions of their Church had agreed to deed them a lot in Shanghai for the publishing house, that Dr. Wilson was already on the ground to act as manager of the same, that the plans of the architect for the building had been accepted, a charter of incorporation adopted, and likely that contracts for the building had been made by that time so that it would scarcely be judicious for their committee to suspend the execution of plans so thoroughly matured unless we could offer them something more definite than the action of our Board of Managers, and declining to arrange for the proposed meeting in Washington.

To those of us who were strongly in favor of union this unfavorable response from their Book Committee was received with intense disappointment. We felt that the greatest difficulties we had expected had been surmounted: strong opponents of union sitting in high places in our Church had become friends of the movement, and prominent members of the Board felt it would be an easy matter to raise all the funds necessary. We knew that our fellow missionaries of the M. E. Church, South in Shanghai were as anxious as ourselves to bring to pass this tangible result of fraternity in Methodism, and we believed they would share with us the disappointment that the officials of their Church should have allowed contracts to proceed so far that the victories of our hard fought battles for union should now be rendered useless.

For myself it seemed my work in America was finished. Dr. Leonard had requested me to remain for the proposed meet-

ing of the joint committee in Washington, but with the information that plans for an independent publishing house of the Church South had proceeded too far for the appointment of a union committee, this was unnecessary. Our secretaries believed we should have to establish our work in Shanghai independently, but as this would require some months at least I felt a longer absence from my field of labor was unwise, so I packed my trunk and in five days was on the Pacific with face turned Chinaward. When I reached Shanghai I found that contracts had been let and work already begun on the building for the publishing house of the M. E. Church, South.

"A fellow feeling makes us wondrous kind" and it was something of a comfort to know that our brethren in Shanghai were equally disappointed and chagrined over the precipitate and unfraternal action of their Book Committee in not waiting for the authorities of our church to take definite action on the proposition for union before they allowed their plans to go into execution. While in Shanghai I was assured by the brethren there that they would send to their home authorities a protest against the precipitate action which was thwarting the union for which they had labored and prayed. Their protest was formulated and forwarded at an early day, and this action by our Southern brethren in Shanghai should be appreciated by every missionary in China as one of the strongest and noblest of efforts towards fraternity. What its effect was on the Book Committee, if any, we have not heard but it was not without effect upon the Church at large. The *Holston Christian Advocate* of the Church South, in a genuinely fraternal spirit made the following protest:

"Our attention is drawn toward the recent meeting of the board of trustees of Soochow University. Their action is emphatic and pathetic; no Christian is able to brush away the united voicings of these Pauline missionaries as they touch American shores. Here is the list of names attached to the resolution: Young J. Allen, D. L. Anderson, A. P. Parker, W. B. Burke, W. B. Nance, John W. Cline. These brethren are protesting against the action of the authorities of the Methodist Episcopal Church, South, in refusing to unite with the Methodist Episcopal Church in the erection of that publishing house in Shanghai. This board, composed of the gentlemen named above, declare that in declining to unite with the Methodist Episcopal Church, the authorities of our Church have gone entirely in opposition to the prayer of our missionaries resident in China, and that it will end in alienation and bitterness on the part of those pioneer laborers. As the matter now stands, the Methodist Episcopal people will build a house for their own use; the Presbyterians have united already. If the Agents are not bigger than the General Conference, the mistake may be overruled."

The *Western Christian Advocate* of our Church, in its issue of the 26th March 1902, says:—

"As a result of the conference at Baltimore between representatives of our Church and of the Methodist Episcopal Church, South, plans were agreed upon, subject to the action of the General Conferences, for the further consolidation of mission work in China, the union of the publication houses in Shanghai, the issuing of a joint paper in Mexico, and the preparation of a union hymn-book, and a common catechism and order of public worship."

In its issue of April 30th there was published an article on the coming session of the Southern Methodist General Conference by Rev. L. R. Amis, of that Church, from which we quote the following:—

"In the matter of federation between the Methodist Episcopal Church and the Methodist Episcopal Church, South, the coming General Conference will undoubtedly ratify the work done by the Joint Commission, and will enter heartily into the project for a common Hymnal and order of service; and, if the Methodist Episcopal Church so desires, will join with them in establishing a joint publishing-house in the Orient."

In the hope that the General Conference of the M. E. Church South would ratify the work of the Joint Commission on Federation we have been disappointed. Action was taken favorable to a common Hymnal, Catechism, and order of service, also favoring the proposed Methodist Union in Japan, but the recommendations for a union Publishing House in China were ignored by the Committee on Federation. The Committee on Publishing Interests in Report II. endorsed a memorial from the missionaries in China, providing a special committee with full power to act with the Missionary Society of our Church in the establishing of a Joint Publishing House. This report was adopted by the Conference. Later three attempts were made to rescind this action, and unfortunately the third attempt succeeded. The *Nashville Christian Advocate* of June 12, summarizes the action of the Conference on the subject as follows:—

"The only question before the conference was whether the interests of our Church in the proposed Publishing House should be administered by the Book Agents and Book Committee as heretofore, or by a board made up of the chairman of the Book Committee, the Book Agents, the bishop in charge of the China Mission, and the senior secretary of the Board of Missions. This latter plan, which was proposed by our missionaries, was rejected as being entirely too complicated; and the whole affair is still, as it was before, in the hands of the Book Committee."

At a meeting of the new Book Committee of the Church South, June 11, the question of a Union Publishing House was discussed and a special committee composed of Drs. Whitehead and Denny was appointed to meet with a like committee from our Church and decide the matter definitely. This action would have been a very hopeful indication of good results, had not the

Book Committee at that same session decided to forward the money for the building of their Church publishing house at Shanghai at once.

Nevertheless we will join with Dr. Spencer in his editorial on Methodist Federation in the *Central Christian Advocate* of April 16th, 1902.

"We intend to take the position that if in any place our joint aspirations for federation should break down, we must still be too wise to abandon our ideals or grow weary in our courtesy, our charity and our forward pressure. Some divine events are farther away than we think. None the less let us be not weary in well doing. Let us keep the olive branch on our banners. 'Wisdom is justified of her children.'"

W. H. L.

REVIEW DEPARTMENT.

Book Table.*

THE SABBATH:—Its Practical Observance in Relation to the Home and Religion.

Rev. C. B. Moseley, M. E. C. S., Kobe. In elaborating his *Historical Sketch* the author summons scholars like Schrader, Jastrow and Schaff to his aid. Under the sub-heading, Physiological Basis of the Day of Rest, we find authorities like Dr. Samuel B. Lyons of New York and Dr. M. L. Roehrich of Geneva quoted. The pamphlet gives us the best thoughts of the leading authorities on the subject. The author pleads for a Sabbath observance which is,

1. Stripped of all unwarranted conservatism.
2. Clothed with the freedom of a truly Christian Sabbath.
3. In harmony with all the rightful demands of existing conditions.
4. A thorough going, universal Sabbath.

Copies will be sent post paid by the author for 4 sen each.

*Publishers, translators and authors desiring to have their works brought to the notice of our constituency should forward two copies of the same to the managing editor.

Pastoral Theology, in easy wen-li for preachers and theological students in China, Japan and Korea. Published by the M. E. Tract Society. For sale at the Methodist Book Concern, Foochow. Price per doz. copies \$1.50; single copies 15 cents.

Also *Homiletics* now in the hands of the binders. These volumes meet a longfelt want and will be welcomed by the up-to-date missionary. They are text-books and barely more than outline some portions of the ground to be covered.

The *adaptor* (they are not strictly translations) has endeavoured to inspire the native preacher with enthusiasm for his work.

Classes using these books should be required to read *How to Win Souls* by Miss Ruth M. Sites, and Bishop Taylor's *Story of my Life*, chapters of which have been appearing in *The Advocate*.

Exchanges.

Deutsch-Amerikanische Zeitschrift für Theologie und Kirche.
23 Band Heft 1.

Published monthly by the Faculty of the Nast Theolog. Seminary, Berea, O. (U. S. A.) \$1 (U. S. Currency) per annum.

Dr. Theo. C. Rodemeyer continues his helpful treatise on:—The Accent on the Proper Names of the New Test. when written in German. Most of the writer's conclusions would be service ble in determining the proper accent of these names when written in other modern languages besides German. The three rules he lays down nearly cover the whole ground and are by virtue of their brevity and distinctness readily memorized. The conclusions of Schmiedel and of Gardthausen relative to our Mss. and their worthlessness in determining spiritus and accent as well as the views of Hebrew lexicographers who omit the accent are quoted with approval.

The "Book Table" of the *Zeitschrift* is presided over by theologians like Rauschenbusch, Riemenschneider and Nuelsen, men who received their education though little of their religion from German universities. They are eminently fitted to act as guides to the uninitiated amid the extraordinary current output of German scholars. As a sample of fearlessly discriminating reviewing Dr. Nuelsen's note on *Hulfsmittel*, &c. p. 55, deserves commendation. The "Book Table" looks more after the interests of the book-buyer than after those of either author or publisher. It will in a measure serve as our model in reviewing works for our native brethren in the 書林月旦, *Quarterly Book Review*.

NEWS DEPARTMENT.

The North China Conference.

This Conference convened at Peking for its tenth session June 19th in a building formerly used as a temple. Bishop Moore presided, Dr. H. H. Lowry was elected interpreter and Dr. I. T. Headland English Secretary. The business of the Conference was promptly despatched. The memorial service on Sunday afternoon included addresses concerning the Rev. J. F. Hayner, whose death is mourned by all. There was scarcely a report that did not deal more or less with the Boxer uprising which deprived us of so many native workers as to render it difficult to care for the various circuits and stations, to say nothing about extending the work.

The Conference of the W. F. M. S. workers was held simultaneously at Tientsin.

Despite terrible experiences and personal bereavements, our people in the North are filled with faith and hope and dauntless courage. Hence the future is bright. M. C. W.

A New Publication.

The Foochow Mission has decided to publish a monthly paper to be called *The Foochow Witness* the object of which shall be to keep our friends posted as to the condition and progress of the work assigned to our care. Rev. James Simester has been elected editor. The subscription price will be thirty cents Mexican for China and Japan and thirty cents gold for the United States. The subscription price includes the postage in either case. *The Foochow Witness* will be glad to exchange with similar papers published by other Missions. Subscriptions may be sent to the Rev. W. H. Lacy, Methodist Book Concern, Foochow. Postage stamps accepted. The first number will be out early in September.

A New Station.

The Foochow Mission are opening the city of Yen-ping as a station of the Parent Board. Two ladies of the W. F. M. S., Misses Hartford and Linam, have been living there in native houses during the past year. About a year ago our Society secured a magnificent site on a hill overlooking the city, and a contract has now been let for a residence, which Rev. W. A. Main hopes to occupy early in 1903.

FORUM PROSPECTUS.

Foochow, China, May 15, 1902.

Dear Brethren:—

In view of the increasingly varied interests of our work as Methodist missionaries in China and in view of the constantly recurring questions that come to us all because of the connective feature that distinguishes us from most Protestant missions, it is now proposed to publish a quarterly magazine to be called,

THE CHINA METHODIST FORUM.

This periodical is to contain 32 pages, resembling in form and appearance *The Christian Student*. It is hoped that the first number may be issued early in July. It is not intended to be a devotional paper and will contain only such news as may be deemed worthy of permanent record. Reference to the methods, plans and decisions of other Protestant missions will be made only in so far as such reference may be relevant to the discussion of our own problems. It will, in short, give such exclusively Methodist views, announcements, &c. &c. as one would *not* expect to find in a general publication like *The Chinese Recorder*. The so-called editorial "We" will be dispensed with, and whenever this pronoun does occur, it is understood that the writer using it refers either to the whole body of Methodist missionaries in China or to the members of the mission or of the committee, &c. to which he may belong. For obvious reasons the language used should be that to which we are accustomed to listen in a regular Conference session—definite and straight to the point. Among the questions to be taken up for discussion at once are these: What should be the special work of the next session of the Central Conference? Should we change our Methodist terminology? What distinctively Methodist literature should be at once prepared? Should we unite with other denominations in Educational work? Should we have a Central Medical School? What should be the message of our fall conferences to the Missionary Society? to the home Church? to the native Church? &c. &c. Chinese characters may be used freely in the preparation of manuscript. A list of the books in course of preparation will be a definite feature of the paper, hoping thereby to facilitate work along this line. Those concerned will please report.

In order not to overburden any one already fully employed the following brethren have kindly consented to share the work as well as the financial responsibilities with the undersigned:

Evangelistic Department	.....	Rev. M. C. Wilcox, Ph.D.
Publishing	" 	Rev. W. H. Lacy.
Educational	" 	Rev. J. Simester.
W. F. M. S.	" 	Miss L. A. Wilkinson.

Communications relating to these departments may be sent to the persons in charge. Bro. Lacy, as secretary of the last Central Conference, has also consented to take charge of all matters relating to that body. All other communications should be addressed to the undersigned. *We earnestly request all to send in their best thought on the above and similar topics.* A contribution of a single sentence will receive as candid consideration as the lengthiest argument. Suggestions and discussions rather than elaborate articles are desired.

We also propose to publish a QUARTERLY BOOK REVIEW in Chinese, a Guide, so to speak, for the native book-buyer. Many of our native preachers and teachers complain that they are often disappointed in the books they purchase, and would buy many more if they could first see a full and reliable review of new publications. We confidently hope to make this magazine next to indispensable to the native preachers. It is also to contain such translations from THE FORUM as may directly concern our native brethren, and on all such matters their views will be solicited. For this reason we hope to publish THE FORUM at the beginning, and THE REVIEW about the middle of each Quarter. They are to supplement each other. Kindly bring this to the notice of your native preachers, teachers and others who may be interested.

Subscrip. price of The Forum \$1.00 per annum, single copy 35 cents.

 " " The Review \$.50 " " " .15 "

Both Forum and Review to one address \$1.25; Postage included.

Intending subscribers to either or both of these periodicals will kindly send their names to Rev. W. H. Lacy, Business Manager, Foochow, China.

Publishers, translators and authors desiring to have their works brought to the notice of our constituency should forward two copies of the same to the managing editor.

F. OHLINGER

BOOKS FOR METHODISTS.

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- 依經問答註釋
 Commentary on the Catechism 2 cents.
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- 爲斯理傳
 Life of John Wesley, Illustrated. 10 cents.

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勸戒鴉片烟醒世圖

Tract on Opium, Illustrated 2 cents.

A very popular book, Chinese illustrations.

大美國史畧

History of the United States, Rev. M. C. Wilcox, Ph D., 60 cents.

THESE AND MANY OTHER BOOKS FOR SALE AT THE

METHODIST BOOK CONCERN,

FOOCHOW, CHINA.





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103

MOKANSHAN, August 22nd, 1902.

To the

Mission, Greeting.

DEAR BRETHREN :—

At the informal missionary conference held at the Mokanshan summer resort, August 5th to 9th ultimo, a paper was read on the subject of Missionary Comity and a free discussion of the subject followed. Members of the Missions represented by the committee subscribing to this letter were present ; and there was such cordial unanimity on the points raised that it was deemed wise, in view of the importance of this subject at the present time, to appoint a committee to devise some practical plan for comity. This committee recommended the following action, which was unanimously adopted by the Conference :—

“ Resolved, That this Mokanshan Conference appoint an Advisory Committee on Comity, representative of the Missions of which there are members present ; that this committee bring the subject of the formation of a Permanent Committee on Comity before Missions working in North Chekiang and South Kiangsu, asking each Mission to appoint a member on such permanent committee.”

The Advisory Committee so appointed take great pleasure in bringing this matter to the attention of your Mission, bespeaking your support, and even more, your active co-operation in this effort to promote the unity for which our Lord prayed *in faith*.

The exact definition of the powers of this Permanent Committee must be gradually settled by its own efforts and the mutual assent of the Missions calling it into being. The present Advisory Committee would, however, submit the following statements and suggestions :—

1. The paper on Missionary Comity, by Rev. J. L. Stuart, of Hangchow, and the discussion which followed the reading of it, made clear the fact that if there were opportunity for friendly conference between the Missions through an accredited body (a) a better division of the field might be effected ; (b) a uniform basis for the employment of helpers be hoped for ; (c) and means be provided for recognition of each other's discipline, and (d) for mutual help and intelligence in dealing with the “New Enquirer” of late so much in evidence. (The new enquirer of course means the class of men who without the knowledge of the truth go the rounds of the Missions, hoping to be received into the church and to use its prestige for their private ends.)

2. While the China Missionary Alliance will doubtless eventually be able to assist in the working out of these ends, at present there is no means for united effort along these lines covering the territory above described ; while it appears certain that most or all the missionaries working in this territory will gladly sustain and further a working Committee on Comity.

3. It is not too much to hope that further practical results may follow the formation of this committee. One possible result suggested in the Conference is that of uniformity in school regulations. This and similar desirable matters must, however, be left for the future to determine.

We therefore recommend, if it meet the views of the Missions concerned,

1. That your Mission appoint one of your experienced members, working in this territory, as a member of a Permanent Committee on Comity, whose actions shall be authorized by the Missions entering into the compact. We further recommend

2. That this committee have power to organize itself, with Chairman and Secretary ; that it shall hold at least one meeting each year ; that it furnish a report of its actions to each Mission concerned before the annual meeting of the same ; and that it shall, guided by the policy and wishes of the Missions which it represents, act as a Committee of Arbitration and advice in questions referred to it by individual missionaries or stations.

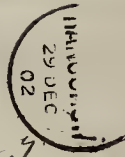
3. We venture to suggest that the secretary of your Mission be instructed to notify the undersigned secretary of the Advisory Committee of the action you may take, that he may bring the members of the Permanent Committee into correspondence with each other, looking to their proper organization.

We, the undersigned committee, respectfully bring these statements and recommendations before your body, bespeaking for them your earnest and prayerful consideration and trusting that our Lord and Master may get glory to His name through our efforts to thus know each other better and take more real cognizance of each other's work.

"That they all may be one, as Thou, Father, art in me and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me."

(Signed)

Chairman, Rev. J. T. PROCTOR, A. B. M. U., *Huchow*.
Secretary, Rev. J. C. GARRITT, A. P. M., *Hangchow*.
 Rev. W. N. BITTON, L. M. S., *Shanghai*.
 Rev. R. T. BRYAN, S. B. M., "
 Rev. J. W. CROFOOT, S. D. B. M., "
 Mr. T. GAUNT, C. M. S., *Hangchow*.
 Rev. J. L. HENDRY, S. M. E. M., *Huchow*.
 Mr. A. LANGMAN, C. I. M., *Mokanshan*.
 Rev. P. F. PRICE, S. P. M., *Sinchang*.
 Rev. Jas. WARE, F. C. M. A., *Shanghai*.



R. E. Speer, Secy
Presb. Board of Foreign Missions
156 Fifth Ave
New York
N.Y.
U.S.A.



SHANGHAI, *November 25th, 1902.*

TO ALL WHOM IT MAY CONCERN.

We, the Chinese Christian members of all the Protestant Churches of Shanghai, wish to form ourselves into a Society to be known as "The Chinese Christian Union."

The object of our Union is to bring together frequently the members of all the Chinese Protestant Churches for prayer and supplication to our heavenly Father on behalf of ourselves and our beloved countrymen, and to remind ourselves constantly of our imperative duty to God and our obligation to our race.

It is, therefore, high time for us (Chinese Christians) as true followers of our Lord and Master Jesus Christ to be up and doing. For we have no more time to lose. He has done all that was possible for us in giving his precious life upon the shameful cross as a holy sacrifice and ransom for our sins; and we, on our part, should try to do our duty by helping one another to live a better and higher Christian life and to assist our Western Christian brethren to carry out the command of our risen Saviour and Redeemer, who says, "Go ye into all the world and preach the gospel to every creature."

H. D. Koa	(高鳳池)	President.	P.M.P. Compadore.
C. J. Soon	(宋躍如)	Vice-President.	Meth.
H. L. Zia	(謝洪賚)	Secretary.	,,
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C. N. Wong	(黃家棣)	Former workman in P.M.P.	
K. W. Chang	(張桂華)		
Z. F. How	(夏瑞芳)	Commercial Press Manager.	
T. S. Woo	(鄺挺生)	Baptist	
V. W. Zee	(徐維繪)	Dr. Farnham's Assistant.	
P. Y. Kong	(龔伯寅)	Am. Episcopal.	
H. C. Lee	(李恒春)	South Gate	

CENTRAL CHINA RECORD.

PUBLISHED IN THE INTEREST OF THE
CENTRAL CHINA MISSION OF THE METHODIST EPISCOPAL CHURCH.

Vol. 5. No. 11.

NANKING, November.

1902.

According to your faith be it unto you.

Prayer-cycle of our Mission. 2 Thess. iii: 1.

MONDAY, CHINKIANG.

THURSDAY, KIUKIANG.

TUESDAY, NANKING.

FRIDAY, NANCHANG.

WEDNESDAY, WUHU.

SATURDAY, CHIENCHANG.

SUNDAY, THE ENTIRE MISSION.

Union Publishing House.

At last the project for uniting the publishing interests of our church with those of the M. E. Church, South, in Shanghai, has been consummated. We doubt not this will be of vast benefit to both branches of the church, and we sincerely hope it will at least help toward full and final union, so that neither in fact nor in name will there be two or more branches of Methodism in China, but just Methodism in its old time well known evangelistic power.

With all due regard to those who conducted the negotiations and finally concluded the arrangements, mindful also of some of the intricacies and delicacies involved, we still think there has been some blundering. Imaginary difficulties arising from deep-seated jealousies and prejudices—one might almost say, too, the spirit of faction—have much hindered what might otherwise have been very readily carried through as a mutually advantage-

ous business enterprise and restoration of brothers to more harmonious working relations.

One result is that the union plant is unfavorably located for the large work necessitated by the union. Probably this hindrance will be felt for some time till, later, at great expense, the site will have to be changed. Unbiased judgment and sympathetic coöperation would have resulted in foundations more commensurate with the work to be unitedly done. The bungling was at home, not on the field. It is a very good case to the point that the missionaries on the field may understand some matters better than those who have never seen the ground or the practical working.

There is a very general feeling of regret among missionaries of both branches of the church that home authorities dickered and bickered over non-essentials to the great detriment of the important work. We realize that "we must with great suffering enter into the kingdom" of organic unity. Not

Printed at the P. H. S.

those most vociferous in calling for this union are most helpful toward its realization.

However, we thank God and take courage. We believe it will sooner or later be fully accomplished. We believe that what has been done can be made of great advantage; and whatever little hitches may temporarily arise from joint management, by patience and Christian spirit, will be properly adjusted.

: o :

Central Office in Shanghai.

Another development from the union press scheme, though not immediately connected with the other side of the house, is that to administer the finance of all our China Conferences and Missions from one office in Shanghai. Whether or not it is supposed that the episcopal residence will favorably affect the finances we do not know. Probably not. Such a supposition would prove its promoter mentally unfit for any connection with the work.

It is supposed, however, that the bookkeeping which now consumes much valuable time of five men can all be done by one, at least in one office. This is indeed a worthy consideration. It is feared in some quarters, however, that this will not prove an unmixed blessing. It may result in a system of station treasurers, after the manner of some other missions, instead of simply one treasurer for an entire mission. This would give Central China, for example, five or six treasurers instead of one. Our last state would be worse than the first. We shall by no means look with favor upon any scheme that complicates our finances, or involves the time of a greater number of missionaries.

We think, however, that with proper system the finances of all the China missions can be administered from one central office in Shanghai just as well as all the finances of all the stations of a given mission can be administered from one station. Patience and discretion in this as in all matters attending a change to the new régime will stand us in good stead; and we have no doubt as to the ultimate good of it all.

: o :

A Real Case—An Encouragement.

There is at Yün-tsaó a church member named Ch'eu, the history of whose Christian experience is worth telling. About six years ago he decided "to join the foreign church," and came as an inquirer. After a year or so he was baptized, and then with a change of pastors it was found that a mistake had been made, for the man was found to be occupying, in partnership with an uncle, a building in which he conducted a restaurant, while his uncle kept an opium den. He was exhorted to separate himself from this evil business, but his heart was hard, and he failed or refused to see any wrong in his connection with the business. Finally, because he thought there was no way to peaceably separate from his uncle, he asked to have his name dropped from the church records. This was done. That the church had been exerting some influence over the man, was shown by the fact that when his name had been stricken off he began to go to the bad, and it took the form of opium smoking. In a year he came to be taking a very large quantity every day, while his wife, becoming

Extracts from Mr W.O. Etterich's letter

Chefoo, China, Jan. 9th, 1903.

I am more/and more convinced that we should push our work there. The German missionaries there have no regard for comity and the friendly advances made on our part. What is a far more important reason, however, is the fact that the German missions in Tsingtan are not building a substantial work. As an example is the fact, that of a batch of 20 received last Autumn, 19 were opium smokers. I do not know of another Christian denomination in China, who would be so careless in receiving members or receive such a class of men. Pastor Wihlm laboured half a night at Chinan with Dr Hayes, trying to persuade him that the worship of Confucius in schools did not amount to anything and should be tolerated. It is not strange that he refuses his school boys to join the flourishing Y.M.C.A. established by our native Christians in Tsingtau. Their loose views as to wine drinking and Sabbath keeping are also being taken notice of by our native Christians. They will attract a certain class of Chinese, because of their national prestige and may make a number of converts, but they will not secure the best class of people and their work will be superficial and unsubstantial. Our work on the contrary is being carried on, on a substantial basis and while we may not secure as many at first, yet we will get the better class and our work will stand.

Extract from Minutes of the East Shantung Mission for 1903.

Voted that the Committee on Comity regarding the agreement reached by our Station in Tsingtau with the Weimar Mission be adopted. The report reads as follows: " An agreement between R. Wilhelm, representing the Weimar Mission and L. J. Davies, representing the Am. Presbyterian Mission in Tsingtau."

1. The purpose of these two societies is to preach the Gospel, and the agencies which they use for this work are chiefly evangelistic effort, schools and hospitals, and the dissemination of literature, and they do not believe in using political means to accomplish their end.

2. These two societies intend to work together on terms of friendship, and mutual helpfulness and to this end it is agreed that,

1. If Christians wish to leave one Mission to go to the other they shall be furnished with letters of dismissal from one church to the other and that they shall not be received unless they can secure such letters.

2. Pupils of one Mission applying for admission to schools of the other Mission must bring letters of recommendation.

3. Pupils of one Mission who may attend the schools of the other Mission are wholly free to be baptized ~~at~~ or admitted to the Lord's Table or confirmed, as the case may be, by the Mission with which their parents are connected. Neither Mission wishes to proselyte among the members of the other. The school authorities desire however, to be informed of such cases.

4. Pupils of one Mission in attendance in schools of the other Mission are free to attend church with their own Mission, but they must notify the school authorities of their choice.

5. When one Mission wishes to employ members of the other Mission as evangelists or teachers it will consult the Mission with which the person in question is connected before employing him.

6. In country districts, in villages where there is a station or school or chapel of one Mission, the other Mission will not open work. In case of larger places, when one Mission is already located, the other Mission will not come except after consultation.

7. In case of disputes between members of the two Missions every effort shall be made to prevent recourse to the courts .

Voted that other stations be advised to attempt to make similar arrangements with other Missions working in their respective fields.

all I can say is that I have never come across it. It seems to me that with 聖事 for 'Sacrament' the other term 聖禮 comes into use beautifully to express the position of confirmation or marriage towards the great sacraments of the gospel.

"The term used by the Roman Catholic church in China is apparently, when used in full, 聖事之蹟. It is not an easy term to explain, but it seems to be an attempt to express as literally as possible the signification of 'sacramentum', at least that is the way I interpret the addition of the characters 之蹟 as intended to express the force of the suffix 'mentum' (see Giles' Dictionary.)"

"The 'Seven Sacraments' are spoken of as 七蹟. Neither in the full term, nor in the shorter form, does it seem as if there was anything essentially Roman, or anything which renders the term 聖事, for I should not advocate the use of the stiff term 聖事之蹟 in full, unfit to express 'Sacrament.' In using terms for Christian verities it has always seemed to me that if there is no grave objection to the terms used by the other branches of the Catholic church in China, it is best to adopt them. Otherwise we only create confusion. If there is a principle at stake, that is a different matter; but unless the term is positively bad I prefer to use it rather than to discover another already existing in the language or invent a new one."

After a few lines on the term used by the Greek church, and the undesirability of transliteration—

* Since writing the above I have received the following note as to the meaning of the character 跡 or 蹟 in this connection and the objection felt by some to its use:—

"跡 renders the true Roman Catholic conception of sacrament, namely as a naturally, materially working power, similar to the different mysteries and demonic miracles of the heathen, whereas according to the evangelical doctrine the working power of the sacraments is a spiritual psychical one, working towards the inner spiritual psychical life of man, but so that the effect upon him becomes visible in his life and doing. As this makes one of the principal differences between the evangelical or Protestant and the Roman Catholic doctrine we should not at all seek unity with them by adopting this term."

tion, the writer comes to his conclusion:—

"So far as our Mission is concerned the term 聖事 has been long in use and is satisfactory. I have never learned that there was any objection amongst our people to its use, or any amongst our missionaries. As for 聖禮 it seems to be needed for a term to express the other rites of the church. Translation by new characters may be possible, but I cannot think of a combination that would be better than 聖事. Transliteration seems to shirk the difficulty and to create difficulties of its own."

As regards one point to which considerable weight is attached in the letter just quoted, the following remarks, by a third writer, seem to have an important bearing:—

"It would be difficult in almost any language to find an exact equivalent; but at the same time I am of opinion that this derived meaning which we attach to 'Sacrament' will be amply expressed by the two characters in question, in course of time, and as the result of association, more particularly when it is borne in mind that 聖禮 has an exclusively Christian reference, it is not applied to any Chinese rites, however sacred, so far as I have ascertained; even the Imperial Sacrifice to Heaven, the highest form of worship in China, is not described as 聖禮, but as 大禮 or 'Great Rite,' and if, in the Christian church, the term 聖禮 is reserved exclusively for 'Sacrament,' and all other rites be described as 教禮, there will be little difficulty, I venture to think, in differentiating between the 'Sacraments' and other 'Religious rites.'"

To sum up. So far as the letters before me are concerned, the choice seems to lie between the two terms—聖禮 and 聖事. And all agree as to the use of the first member 聖 in each phrase. The question therefore resolves itself into, which of the two, 禮 or 事, makes the best combination with 聖 for this special purpose? Both characters are vague, but 事 is un-

doubtedly the more vague of the two. All 禮 are 事, but there are vast numbers of 事 which are not 禮. Two definite objections are raised against 事 in the first letter quoted: one as regards its possible interpretation, the second as regards its actual usage, which certainly cannot be raised against 禮. The only objection raised against 禮 is that it is wanted for other ceremonies, but that has been met in the third letter quoted; and it would seem that there ought to be no difficulty in finding many terms (not excluding 聖事 itself) to denote other religious rites if 聖禮 is used for "Sacrament." There remains then the important point about the use of 聖事 by the Roman Catholics and the undesirability of creating confusion by the introduction of new terms. I cannot but feel that that argument would have had more weight if we were discussing the question in the initial stage of Protestant missions in China. But this is not the case. Whilst one term has been used by the Roman Catholics, another has been used by the Greek church, and the third has long been in full use in, so far as I can gather, all but one of the other missions in China, of whatever nationality or denomination, and it seems to be the almost universal opinion amongst those missions that 聖禮, taken purely on its merits, is a better term than 聖事. The different uses therefore exist, and will undoubtedly continue to exist. Let us choose the best term, whichever it may be.

J. C. VICTORIA.

ST. PAUL'S COLLEGE,
HONGKONG.

PRACTICAL UNION IN NORTH
CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Friends especially interested in the progress of Christian education in China will be glad to know the present status of union educational work in the province of Chihli. The original plan of union, carefully elaborated by members of four missions, was not found acceptable to the officials of two of the home Boards, and so was set aside. A little later a less comprehensive educational union was proposed between the London Mission and the American Board Mission. This embraced union only in two departments—the College of Liberal Arts and the Theological College. A few months later, as a separate step, it was proposed that a union medical college, including a hospital, be established in Peking on premises provided by the London Mission and supported by that Mission, assisted by the American Board and Presbyterian Missions. Yet another independent move was made, first between the Presbyterian and American Board Missions, and later including the London Mission, for union in education for Chinese girls. In this union there are to be interchanges of students in the interests of economy of teaching force and expenditures. Recently the American Board Mission proposed that the Theological College be removed from Tung-chou to Peking and be erected by the Presbyterian Mission on its own premises, to the end that each mission might have a department of the union educational work to build up and provide for in material things.

A committee of six is now appointed to gather up these various lines of educational work and bring them under a common management. There is also in hand the development of a union woman's college. Its location will probably be on the American Board premises in Peking, and will at the outset draw chief support from the American Board and Presbyterian Missions, as practical union is already realized, and a school exists of academic grade fitted to supply students for advanced study. Indeed the first year of college studies has already been covered by graduates from the Academy.

The course of academic and collegiate studies will be considerably modified to meet the needs of all, and a uniform course of study be determined in primary schools of the three missions, so that students from a given primary school will be fitted to enter any school of academic grade, and graduates from any academies can enter the first year of the college course. By this plan of union each mission

undertakes to provide grounds, buildings and general material equipment for a given institution, but there is union as to teaching force and privileges of students. Each mission has the privilege of placing a foreign teacher in a given department from the first, and this privilege will become an obligation with a certain number of students from a mission under instruction. Management of the various departments will be carefully effected on union lines, but it will require a few years of preparation of students in lower grades before the three missions can be fully represented in all the departments. It is believed that the fact of union will have a stimulating effect all along the line. There is a new educational spirit abroad in China, and if present plans are wisely developed there is every reason for hope that these union colleges will contribute their part to the advancement of Christian education and so of general Christian work in North China.

Cordially yours,

D. Z. SHEFFIELD.

Our Book Table.

RECEIVED FROM MACMILLAN
& CO., LIMITED, LONDON.

The Masters of English Literature,
by Stephen Gwynn. 424 Pp. Price
3s. 6d.

This is a short, concise and interesting hand-book of English literature. Only the *Masters* in English literature have found a place in the scope of this book. A further elimination is made by dwelling at any considerable length only on the master-pieces of these master-writers. This hand-book is well adapted for use in our more advanced

Anglo-Chinese classes. We only wish that more space were devoted to the Victorian period of English literature. Whilst this period may be more familiar to the English and American youth, to the Chinese student it is as unfamiliar and unknown and ancient as the Period of Chaucer and Spenser.

Physiography, by Huxley and Gregory. 423 pp. Price 4s. 6d.

This is a revision by Prof. R. A. Gregory of Mr. Huxley's original volume on this subject.

Mr. Gregory has revised some parts of it so as to make the text book more useful in schools not situated near the Thames, which river basin Mr. Huxley had made the basis in the original volume. There are three hundred illustrations in the volume, all but six being reproductions from new drawings especially for this book.

The subject matter is well arranged and with the purpose

of leading the pupils to make precise observations of natural objects and phenomena. It is this principle which, aside from the general interest of the book, makes this a valuable text book for school work.

Selected Poems of Gray, Burns, Cowper, Moore and Longfellow. Edited with Introductions and Notes by H. B. Cotterill, M.A. 55 pp. Price 1 shilling.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

S. D. K. List:—

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Newcomb's Astronomy, Adam's European History, Milne's High School Algebra, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill.

Written by Dr. G. Reid for Commercial Press:—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association.)

Green's History of the English People, translated for the Kiangnan Arsenal.

Educational Association List:—

Physiology. Dr. Porter (reprint.)

Epitome of History. Rev. P. W. Pitcher.

Introduction to Standard System of Romanization with Syllabary.

Primer of Standard System of Romanization.

Gospel of Matthew in Standard Romanization. (Printed by the British and Foreign Bible Society.)

Shansi Imperial University List:—

Universal History, by Myers. Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

MINUTES OF THE BOARD OF DIRECTORS
— OF THE —
Presbyterian Union Theological Seminary
of Central China.



NANKING, MAY 5 and 6, 1905.



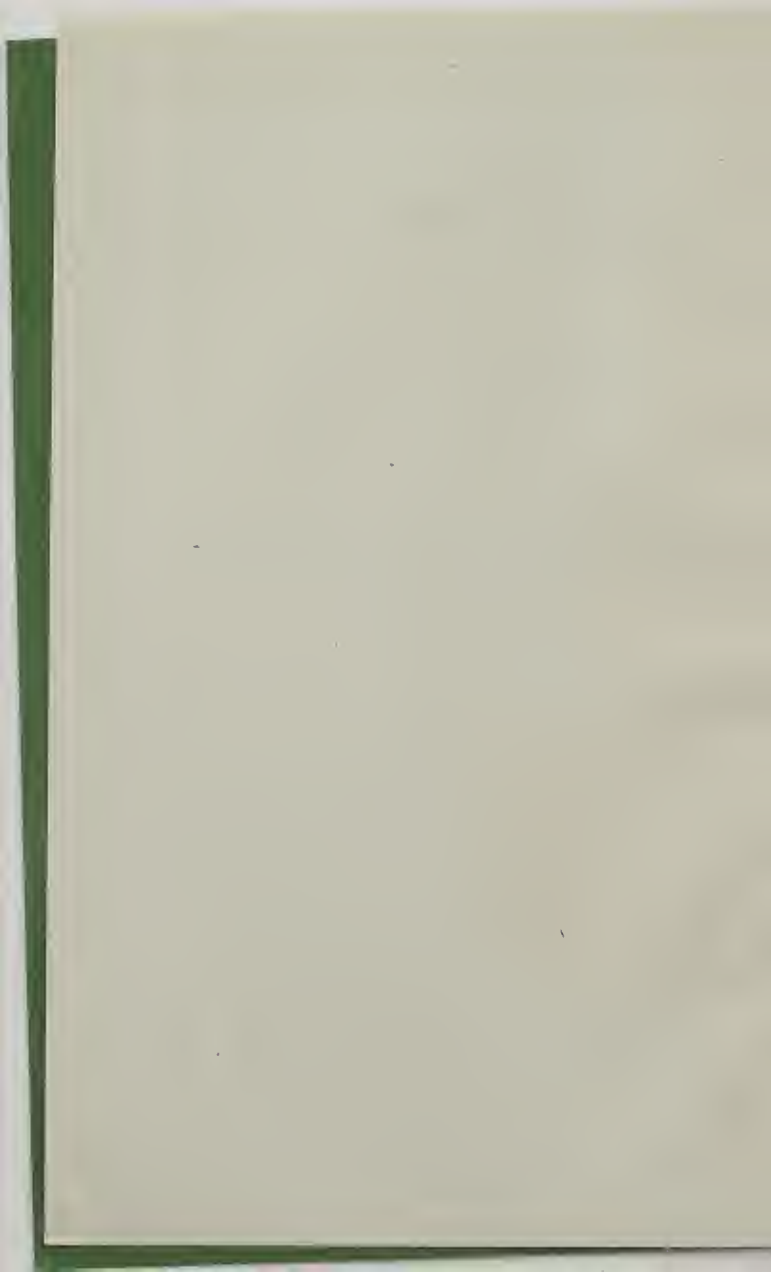
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Shanghai :

PRINTED AT THE AMERICAN PRESBYTERIAN MISSION PRESS.

1905



MINUTES OF THE BOARD OF DIRECTORS
OF THE
PRESBYTERIAN UNION THEOLOGICAL SEMINARY
OF CENTRAL CHINA.

THE Board of Directors of the Presbyterian Union Theological Seminary of China met, according to call, in Nanking, at the residence of Rev. J. W. Davis, D.D., at 9 o'clock on Friday, May 5th, 1905. The Chairman not being present, the meeting was called to order by the Secretary, the Rev. Geo. Hudson.

Prayer by the Rev. J. W. Davis. A quorum not being present, the meeting adjourned until a sufficient number arrived to form a quorum.

The Board met at 11 o'clock, and was called to order and led in prayer by the Chairman, Rev. A. Sydenstricker.

On roll call the following members were found to be present:—Revs. A. SYDENSTRICKER, J. W. DAVIS, W. J. DRUMMOND, E. L. MATTOX, J. E. SHOEMAKER, B. C. PATTERSON, GEO. HUDSON.

The call was read and found to be in order.

Resolved, That the Minutes of the previous meeting having been printed and distributed, be taken as read.

Resolved, That since the Constitution and By-Laws have not yet been voted on by all the Missions concerned, this meeting take the place of the regular annual meeting.

Resolved, That the officers elected at the previous meeting continue to act as such.

Resolved, That the report of Rev. J. W. Davis concerning the work of the past session, be approved and adopted. See Appendix A.

Resolved, That the hours of meeting be from 9 to 12 a.m. and 2 to 4 p.m.

At 12 o'clock the Board took recess until 2 o'clock.

Led in prayer by Rev. J. E. Shoemaker.

The Board met at 2 o'clock p.m., and was opened with prayer by Rev. B. C. Patterson.

Resolved, To adopt the Report of the Treasurer as presented. See Appendix B.

The Secretary reported that the Minutes of the previous meeting had been printed and distributed according to instructions, and the report was adopted.

Resolved, That Messrs. Drummond, Davis, and Sydenstricker be appointed a Committee on Building.

Resolved, That this Committee be authorized to expend a sum not exceeding \$2,000.00 on the construction of a wall to enclose the Seminary property.

Resolved, That the Committee be authorized to expend a sum not exceeding \$600.00 on grading and leveling the land preparatory to building.

Resolved, That the plans for the Seminary buildings include the following principal points :—

1. One main building at north end of the compound.
2. Two houses for students to live in south of the main building.
3. Two residences for professors, with outhouses, south of the students' houses.
4. One gate house at the southern entrance.

Adjourned with prayer by the Rev. J. W. Davis.

SATURDAY, MAY 6th, 1907.

The Board met at 9 a.m. at the residence of Rev. J. W. Davis.

Led in prayer by Rev. J. W. Davis.

Resolved, That the Report of the Committee on Purchase and Renting of Property be adopted and the Committee discharged. See Appendix C. The Rev. R. A. Haden arrived, and was enrolled and excused for late arrival. The Rev. E. C. Lobenstine's excuse for absence was accepted.

Resolved, That Messrs. Haden and Mattox be appointed a Committee to audit the Treasurer's accounts.

The Committee on Curriculum reported that owing to the absence of Rev. J. C. Garritt, nothing had yet been done. The Report was adopted and the Committee continued.

Resolved, That as soon as the controlling bodies shall have taken the necessary action approving the Constitution and By-Laws, the Building Committee be authorized to proceed with the erection of the principal buildings in the following order:—

1. Gate house at the southern entrance, 30 by 24 ft., to cost \$400.00.
2. One of the two dormitories for students, 75 by 35 ft., with rooms 11 by 7 ft., preferably the one on the west side of the compound, to cost \$5,500.00.
3. One kitchen, to be placed according to the discretion of the Building Committee.
4. One of the residences for professors, with outhouses, to cost \$4,500.00.
5. The foundations of the second residence and outhouses.

Pending discussion of the proposed amendments of the Constitution and By-Laws, the Board took recess till 2 o'clock.

Closed with prayer by Rev. R. A. Haden.

The Board met at 2 p.m., and was led in prayer by Rev. Geo. Hudson.

The Report of the Auditing Committee was adopted and the Committee discharged.

The report is as follows:—

Your Committee has examined the treasurer's books, comparing them with check books, orders, and receipts, and we have found them correct.

R. A. HADEN, }
E. L. MATTOX, } *Committee.*

The Treasurer was instructed to take steps looking to the incorporation of the Board. The Treasurer was authorized to pay the travelling expenses of members of the Board in attendance on this meeting.

Resolved, That the Board approve of the Building Committee purchasing property S. W. of the Seminary lot and between it and the carriage road, provided the funds can be obtained without using money already appropriated by the home authorities.

Resolved, That the Building Committee be authorized to proceed with the building of one residence for professor on the general plan of the house at the Hu Bu Giai, belonging to the American Presbyterian Mission.

Resolved, That the Secretary be instructed to write to the Rev. J. Addison Henry, D.D., pastor of the Princeton Avenue American Presbyterian Church, Philadelphia, conveying to the donor the warm and hearty thanks of the Board for the gift of \$6,000.00 made to the Seminary by a member of his church.

At 4 o'clock the Board took recess till 8 o'clock. Led in prayer by Rev. W. J. Drummond.

The Board met at 8 o'clock p.m., and was led in prayer by the Rev. J. E. Shoemaker.

It was *resolved* to recommend the following changes and additions to the Constitution and By-Laws to the missions concerned for approval :—

Article IV, Section (6) add :

(a). The Executive Committee shall represent the Board in cases of emergency when it is impracticable or inadvisable to hold a called meeting. All actions of the Committee shall be reported for approval of the Board at its next meeting.

Under (c) insert after the words "disbursed by him :"

"He shall enter on a separate account, to be known as the 'capital account,' all funds received for the purchase of property, specifying the amounts contributed by each of the controlling bodies."

Under Section 7, substitute "five" for "six" and "three" for "four."

Amend Article V to read as follows :

"The Standard of Doctrine shall be the Word of God as interpreted by the Westminster Confession, etc."

Under Article VI, Section 2, after the words "following pledge" amend as follows :

"I hereby promise that while a professor in the Presbyterian Union Theological Seminary of Central China, I will teach the truth of God's Word as set forth in the Westminster Confession of Faith, etc."

For Section 3 substitute the following :

"Duties and privileges of professors. The faculty shall instruct the students according to the course of study approved by the Board ; they shall maintain careful discipline and take any steps necessary for promoting the welfare of the students. In case of the suspension or expulsion of a student, he shall have the right of appeal to the Board.

"Each professor shall appear before the Board at its annual meeting and present a written report of work done during the previous session and make such recommendations as appear to him desirable.

"The professors shall have the privilege of attending the meetings of the Board and participating in its deliberations."

Article VII. Insert as Section 2 (and correct numbers of the following sections) :

The following pledge shall be taken by each student on entering the Seminary :

"Deeply impressed with the solemnity and importance of the office of the Gospel ministry, I solemnly promise, in reliance on divine help, that I will faithfully and diligently attend on all the instructions of the Seminary; and that I will observe all the rules and regulations of the Institution, and that I will comply with all lawful requirements and submit to the constituted authorities while I am a member thereof."

Article VII, add Section 6 :

"When a student has satisfactorily completed the prescribed course of study he shall receive a diploma."

Add Section 7 :

"Any student taking a partial course shall receive a certificate showing the amount of work accomplished."

Add Article IX :

"This Constitution, or any amendment thereto, must have the approval of the missions concerned before becoming effective."

Under By-Laws Article I, Section 1, add :

"Unless otherwise ordered, these meetings shall be held at Nanking."

Reverse the order of Sections 2 and 3. Amend Section 3 to read as follows :

"The Chairman, upon receiving a written request from three members, not more than two of whom shall belong to the same controlling body, shall call a meeting of the Board to deal with matters requiring ad interim action. A report of the proceedings shall be submitted for approval at the next regular meeting."

Add Section 4.

"Notice of a called meeting must be sent out twenty days before the date of meeting."

The following appropriations were approved for the current year:—

Printing minutes of this meeting	\$ 12.00
Traveling expenses of members of the Board in attendance at this meeting	152.00
Postage and stationery	15.00
Incidentals and cook	100.00
Gatekeeper, September 1st, 1905, to April 30th, 1906 ...	40.00
Rent of residence for Rev. J. W. Davis, D.D.	360.00
	<u>\$679.00</u>

Resolved, That we request the missions to make the following appropriations for the Sessions 1906-1907:—

Gatekeeper	\$ 60.00
Cook	70.00
Traveling expenses	150.00
Furniture	250.00
Postage and stationery	10.00
Caretaker.	60.00
Incidentals	200.00
	<u>\$800.00</u>

Resolved, That the Revs. J. W. Davis, W. J. Drummond, and A. Sydenstricker be appointed a committee to translate into Chinese such parts of the Constitution and By-Laws as affect the students.

Resolved, That the Secretary be instructed to edit the minutes and print and distribute 200 copies in the proper quarters, and that he forward copies of the proposed amendments of the Constitution and By-Laws to the secretaries of the three missions concerned, requesting action as early as possible.

Resolved, That we tender our heartiest thanks to the members of the Presbyterian Mission and the community of Nanking for their kindly hospitality to the members of the Board in attendance at this meeting.

Resolved, That the minutes be approved as a whole.

The meeting adjourned to meet on the Friday previous to the fourth Tuesday in May, 1906. Closed with prayer by the Chairman.

A. SYDENSTRICKER, *Chairman*.
GEO. HUDSON, *Secretary*.

APPENDIX A.

Report of Rev. J. W. Davis on Theological Class.

TERM OF STUDY.

The Term of Study of the Theological Class, taught in Soochow by Dr. Davis, lasted about seven months—from October, 1904, to April, 1905, inclusive.

ENROLLMENT.

Eleven students were enrolled during the term.

張子榮	Chang Tsz-yung	...	Kiang-yin	...	Age 32
王有根	Wang Yiu-ken	...	"	...	" 30
殷成順	Yin Teh-shun	...	"	...	" 27
袁德貴	Yüen Chen-kwei	...	"	...	" 20
袁坤廷	Lo Kuen-ting	...	Hangchow	...	" 31
羅同書	Ying Tung-shu	...	Kashiung	...	" 23
應齊錄	Muh Pao-chuen	...	"	...	" 29
莫信一	Chun Hsin-yih	...	Shaughai	...	" 25
陳許珍	Hsu Zu-chen	...	Chinkiang	...	" 27
許勉香	Yang Mien-wu	...	"	...	" 26
李杏卿	Li Hsien-chiung	...	Soochow	...	" 21

From the Mid-China Mission, 8; from the North Kiangsu Mission, 2; from the Central China Mission, 1.

HEALTH.

The students, with a single exception, enjoyed uniformly good health. Mr. Li died during the year, but he had consumption when he entered the class. Physical drill was insisted upon daily for twenty minutes, beginning at 11 a.m. There was no fire kept up in the school room, and both teacher and pupils sat with their feet in baskets of straw. These proved to be practically effective as a prevention of suffering from cold.

COST OF LIVING.

A cook and all necessary furniture were provided by the teacher, so that the cost of living consisted mainly in providing food and light. This was about \$3 a month.

SUBJECTS STUDIED.

In theology the Shorter Catechism was the basis of work. Each student was required to copy in a book the proof-texts accompanying each question. After going carefully through the Catechism in Mandarin the subject was reviewed and the class was drilled in the study of a logical analysis of the Catechism prepared in Chinese by the teacher to show the connection of the doctrines taught. A copy of this analysis is submitted herewith. A part of Whiting's *Natural Theology* was studied by the class. This is a Chinese version of McCosh's *Divine Government*. It is highly recommended by Dr. W. A. P. Martin in an Introduction written by him to accompany the book. This book takes the student into a line of thought that he is not accustomed to, and would not of his own accord pursue. On this account it is highly desirable that he should read and study the great arguments for the existence of God, drawn from His works. In Church History the class finished the fourth and last volume of Corbett's work. After this they read all of the little book, "The Two Churches Discriminated." This brings out the main points of difference as to doctrine and practice between the Protestants and Roman Catholics. The work on *Types of the Old Testament*, by Mrs. Sheffield, was studied in parts by the class. Luce's *Harmony of the Acts and Epistles*, a version in Chinese of Burton's *Records and Letters of the Apostolic Age*, was put into the hands of the young men at the close of the term, and the last book of the New Testament was studied in the light of a note on the Revelation found in Luce's book. There was no time to do more during the last term. It is hoped that the book will be carefully studied next year. In addition to the Revelation the book of Romans was studied by the class.

The following books were provided for each member of the class, viz., *Confession of Faith*, *Church Government*,

Directory for Worship, Marriage and Burial Forms, Rules for Deliberative Bodies, Types of the Old Testament, Burdon's Old Testament, Manual Whiting's Natural Theology, The Two Churches Discriminated, Luce's Harmony of Acts and Epistles, Whiting's Commentary on Romans, Graves' Preachers' Companion, Nevius' Theology, and Sheffield's Universal History.

DAILY PREACHING.

The class met six days in the week, from 9 a.m. to 12 a.m. A sermon was preached each day. These sermons were on texts assigned by the teacher and related to subjects that had recently been explained to the class. They were generally about 20 minutes long. About 15 minutes were spent daily in singing. On Sunday the young men generally went to Dr. DuBose's chapel and helped in the work there. They also went on Wednesday afternoons to the same place and took turns in leading the weekly prayer-meeting. Daily prayers were conducted by the teacher, and the importance of a high standard of life and the necessity of cultivating spirituality were constantly and urgently insisted upon.

LIBRARY.

The work of forming a Seminary Library was begun during the term that has just closed. The money was provided by a friend of the teacher. The books were carefully selected from the catalogues of the Presbyterian Mission Press, the Diffusion Society, and the Chinese Religious Tract Society. A full set of maps illustrative of Scriptural times, was bought, and various works on history, biography, philosophy, geography, law and science were purchased. Commentaries on both Old and New Testaments were secured. Suitable bookcases were purchased and the books marked with Chinese ink on the edges, so that they can be easily found. A Register was prepared to show what books are

taken out, and by whom, and when returned. The young men made good use of the books. It is confidently hoped that the Library will be a marked feature of the Seminary's work.

Respectfully submitted,

JOHN W. DAVIS.

NANKING, *May 6th, 1905.*

APPENDIX B.

Statement of Accounts of the Treasurer

Presbyterian Union Theological Seminary of Central China.

To amount received per Mr. W. C. Lobenstine		\$500.00	
" " " from Mid-China Mission, per			
" " " Geo. Hudson, Tr. ...		250.00	
" " " " N. Kiangsu Mission,			
" " " per Jas. Graham, Tr.		1,284.93	
" " " " Mid-China Mission, per			
" " " C. N. Caldwell, Tr.		1,085.70	
By traveling expenses	... ..	...	133.35
" printing minutes	... ..	...	12.00
" purchase of land	... ..	...	2,060.00
" balance on hand	... ..	...	915.28
			<hr/>
		\$3,120.63	\$3,120.63

APPENDIX C.

Report of Committee on Purchasing and Renting Property.

The Committee appointed at last meeting to purchase the site designated by the Board, after personal inspection, report that this site was secured at the close of the last Chinese year, January, 1905. It cost a little more than two thousand dollars (Mexican.) The lot is rectangular in shape and is, roughly speaking, about six hundred feet long from north to south and three hundred wide from east to west, and contains about four acres of land. It slopes gently from north to south; the north end being about twelve or fourteen feet higher than the south end, which is itself higher than the land further south of it. A neck of land, forty feet wide and more than two hundred long, connects the main lot with the carriage road, which runs across the city from east to west. This road leads on the west to the city gate called the Han Si Men, distant a quarter of a mile. It connects with the road leading to the gate on the east, at which the proposed railway is expected to touch the city. The distance to this gate is about two miles. The site secured is capable of containing the buildings necessary for a seminary of a hundred students. There is much land adjacent to this site which could be bought in future in case the needs of the proposed institution should require its enlargement.

In view of the fact, which became apparent soon after last meeting, that land could be bought at an early date your Committee decided not to try to rent property for the temporary use of the seminary in Nanking, but to continue the class of theological students in Soochow.

After the land was bought, and the plans of establishing the seminary began to be developed, the importance of having a place for the professors to occupy temporarily became urgent.

At this crisis a house was offered for rent at forty dollars per month by the Methodist Episcopal Mission. It was taken with a view to using it a few months until the new buildings could be erected.

Respectfully submitted,

JOHN W. DAVIS, *Chairman.*

NANKING, *May 6th, 1905.*

APPENDIX D.

Constitution and By-laws

OF

The Presbyterian Union Theological Seminary of Central China.

Article I. NAME.

The name of this Seminary shall be The Presbyterian Union Theological Seminary of Central China.

Article II. OBJECT.

The Object of the Seminary shall be to educate and train men for the Gospel Ministry.

Article III. PROPERTY.

1. In purchasing property, Chinese deeds shall be drawn in the name of the 美國長老會聖道書院 and registered in the American Consulate in the name of the Board of Directors of the Presbyterian Union Theological Seminary of Central China.

2. The property of the Seminary shall belong to the churches founding and sustaining it in proportion to the amounts of their investments.

Article IV. GOVERNMENT.

1. The Government of this institution shall be vested in a Board of Directors consisting of eight members: four from the Central China Mission of the Presbyterian Church in the U. S. A. and two each from the Mid-China Mission and the North Kiangsu Mission of the Presbyterian Church in the U. S. Four directors shall be elected every year by the missions which they are to represent and shall serve for two years, beginning with the annual meeting next following their election.

2. Each director of the Board hereby constituted, before entering upon his office, shall qualify by giving a pledge faithfully to perform the duties of his office and to maintain the standards of doctrine hereinafter set forth.

3. If any member elected fail to qualify for office or resign or otherwise cease to be a director, the vacancy ensuing shall be filled by the mission which elected him.

4. Each member of the Board shall hold office until his successor shall have been duly elected and qualified.

5. Powers of the Board.—The Board of Directors shall have control of the purchase of land, erection of buildings and all matters of property conservation and extension, standards of doctrine, installation of professors, curricula of studies, examination of students, conferring of diplomas and certificates of proficiency, appeals made by students or professors, and all such other matters as shall, in their judgment, make the work of the Seminary most effective.

6. Officers of the Board.—The officers of the Board shall be a Chairman, a Secretary, and a Treasurer. These officers shall be annually elected by ballot, and shall constitute the Executive Committee of the Board. The duties of these officers shall be as follows:—

(a). The Chairman shall preside at all meetings of the Board, shall call meetings when duly requested, and shall perform all other duties usually pertaining to this office. The Executive Committee shall represent the Board in cases of emergency when it is impracticable or inadvisable to hold a called meeting. All actions of the Committee shall be reported for approval of the Board at its next meeting.

(b). The Secretary shall keep a record of all business transacted by the Board, have charge of all correspondence referred to him, and attend to the printing and distribution of the minutes.

(c). The Treasurer shall be Registrar of the deeds of the Seminary, and shall have charge of all the funds of the institution, shall make payments according to instructions of the Board, and shall keep vouchers for all money disbursed by him. He shall enter on a separate account, to be known as the "capital account," all funds received for the purchase of property, specifying the amounts contributed by each of the controlling bodies. And he shall, at each annual meeting, present a financial report, which shall be duly audited by a committee appointed by the Board.

At each annual meeting a list of appropriations shall be made for the guidance of the Treasurer during the ensuing year.

7. Quorum.—Five members of the Board, of whom not more than three shall belong to either of the controlling bodies, shall constitute a quorum for the transaction of business.

Article V. STANDARD OF DOCTRINE.

The standard of doctrine shall be the Word of God as interpreted by the Westminster Confession of Faith, the Catechisms, and such other standards as are held in common by both of the churches controlling the Seminary.

Article VI. PROFESSORS AND TUTORS.

1. Election of Professors.—The Professors shall be elected by the missions of the two Presbyterian Churches controlling the Seminary, an equal number from each church. No professor shall hold office to

whom a majority of either of the controlling bodies shall object. In case it should be considered desirable to have an uneven number of professors, the additional professor shall be elected by both bodies acting conjointly, a majority of each body being necessary for his election.

2. Qualifications of Professors.—Before entering upon his duties each professor shall qualify for office by subscribing, in the presence of the Board of Directors, to the following pledge :

"I hereby promise that while a professor in the Presbyterian Union Theological Seminary of Central China, I will teach the truth of God's Word as set forth in the Westminster Confession of Faith, the Catechisms, and such other standards as are held in common by both of the churches controlling the Seminary."

3. Duties and Privileges of Professors.—The faculty shall instruct the students according to the course of study approved by the Board ; they shall maintain careful discipline and take any steps necessary for promoting the welfare of the students. In case of the suspension or expulsion of a student, he shall have the right of appeal to the Board.

Each professor shall appear before the Board at its annual meeting and present a written report of work done during the previous session and make such recommendations as appear to him desirable.

The professors shall have the privilege of attending the meetings of the Board and participating in its deliberations.

4. Tutors.—Suitable native tutors may be employed by the faculty, subject to approval of the Board, for teaching preparatory studies.

Article VII. STUDENTS.

1. Students may be received into the Seminary upon the written recommendation of any regularly organized Presbytery or mission station. In exceptional cases, where no such organization exists, students may be received upon the recommendation of one ordained missionary.

The following pledge shall be taken by each student on entering the Seminary :—

"Deeply impressed with the solemnity and importance of the office of the Gospel Ministry, I solemnly promise, in reliance on divine help, that I will faithfully and diligently attend on all the instructions of the Seminary ; and that I will observe all the rules and regulations of the Institution, and that I will comply with all lawful requirements and submit to the constituted authorities while I am a member thereof."

3. The stipend of beneficiary students shall be provided by the parties recommending them, and shall not exceed five dollars per foreign month, which shall cover the expense of living in the Seminary for food, clothing, light, books, bedding, etc. The stipend shall be paid through a member of the faculty.

4. Travelling expenses and allowance for wife and children shall be provided separately, the Seminary authorities being in no way responsible.

5. In no case shall the family of a student live in the Seminary, nor shall the Seminary authorities be under obligations to provide house room for the families of students.

6. When a student has satisfactorily completed the prescribed course of study he shall receive a diploma.

7. Any student taking a partial course shall receive a certificate showing the amount of work accomplished.

Article VIII. AMENDMENTS.

This Constitution may be amended at any regular meeting by a three-fourths vote of the members present, provided that notice of the proposed changes shall have been sent to the members of the Board through the secretary at least two months beforehand.

Article IX.

This Constitution, or any amendment thereto, must have the approval of the missions concerned before becoming effective.

BY-LAWS.

I. Meetings of the Board of Directors.

(1.) Regular Meetings.—The Board of Directors shall meet annually at 10 a.m. on Friday preceding the fourth Tuesday in May. Unless otherwise ordered, these meetings shall be held at Nanking.

(2.) Order of Business.—The order of business shall be: (1) Call to order. (2) Prayer. (3) Roll call. (4) Reading and correcting minutes of preceding meeting. (5) Qualifying of new members. (6) Election of officers. (7) Reports. (8) Unfinished business. (9) New business. (10) Adjournment.

(3.) The Chairman, upon receiving a written request from three members, not more than two of whom shall belong to the same controlling body, shall call a meeting of the Board to deal with matters requiring ad interim action. A report of the proceedings shall be submitted for approval at the next regular meeting.

(4.) Notice of a called meeting must be sent out twenty days before the date of meeting.

II. Length of Session.—In each scholastic year there shall be two terms of study: the first beginning on the first Friday in October and extending to the China New Year; the second beginning with China New Year and extending to the fourth Tuesday in May. At China New Year there shall be a vacation of not more than three weeks.

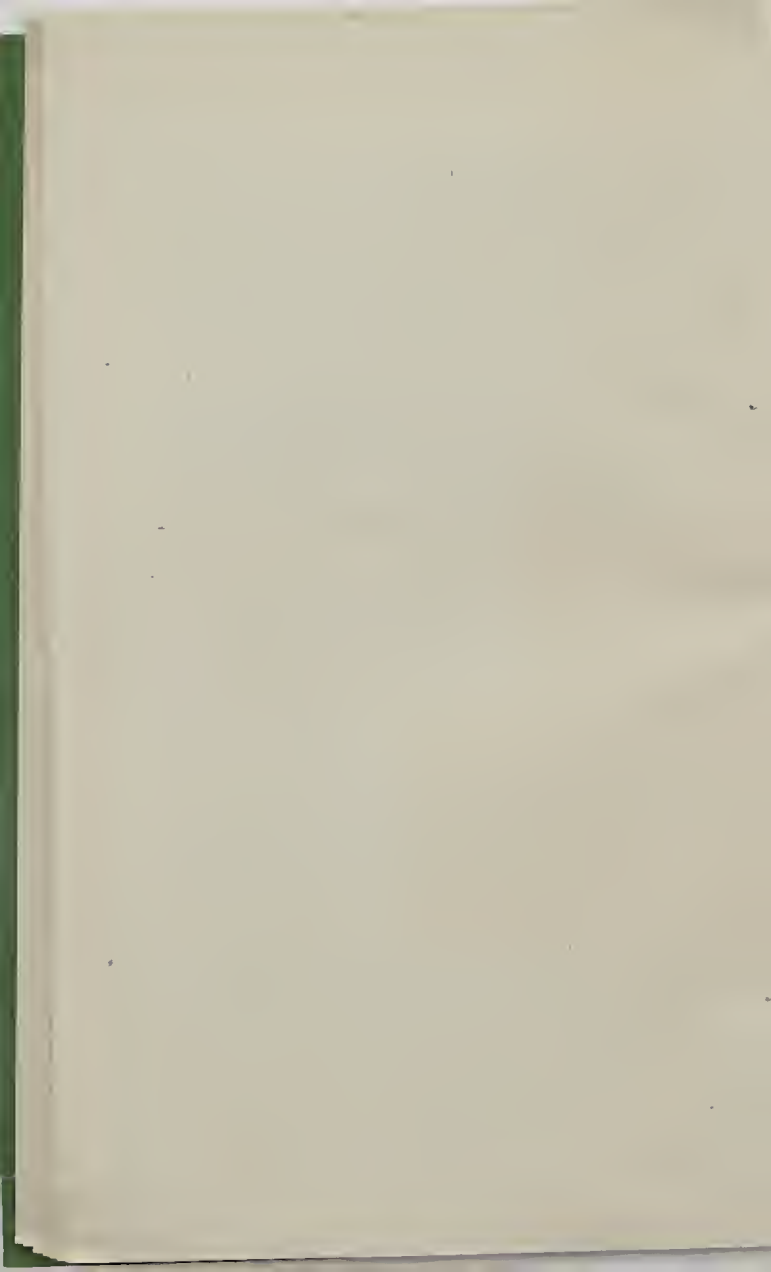
III. Course of Study.—The regular course of study shall cover three scholastic years and shall include the following subjects: Old Testament Literature and Exegesis, New Testament Literature and

Exegesis, Systematic Theology, Sacred History, Geography and Antiquities, Christian Apologetics, Homiletics, Pastoral Theology, and Church Government.

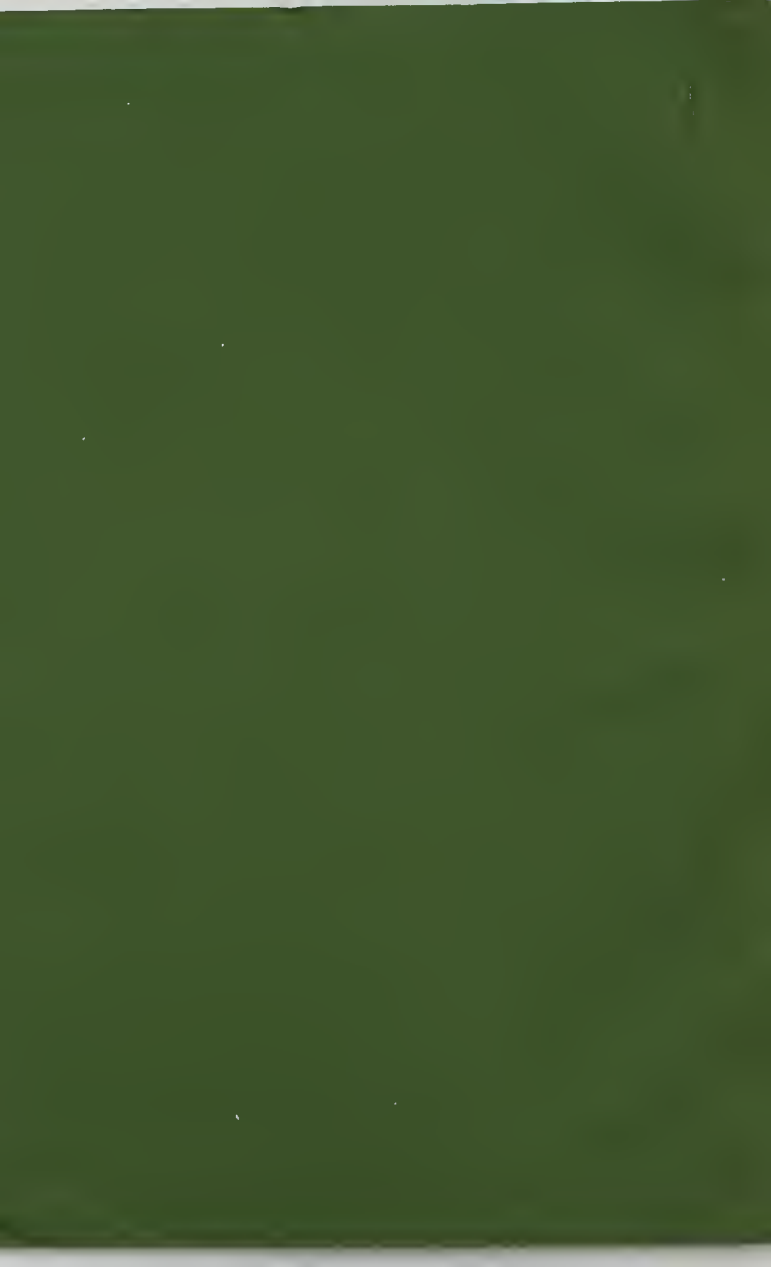
IV. Examinations.—At the end of each term examinations shall be held by each professor in his own department. The lists of examination questions and the standing of the students shall be reported to the Board of Directors, and the standing of each student shall be reported to the party recommending him. If practicable the examinations shall be held in the presence of two or more members of the Board.

V. Library.—The faculty shall elect one of their number to act as custodian and treasurer of the library. It shall be his duty to solicit funds, purchase books and subscribe for periodicals approved by the faculty, prepare a catalogue, keep a record of books borrowed and returned, and have general supervision of a reading room suited to the wants of the students.

VI. These By-laws may be suspended or amended by a two-thirds vote of all the members present at any regular meeting.







Extract from a letter from the Rev. E. C. Lobenstine, dated Hwei Yuen,
June 25th, 1905.

In starting the Union Theological Seminary at Hanking does the Board have the final say of the terms of the Constitution, or is that left with the missions? If the final word rests with you I hope that you will not let the constitution pass in its present form. I have not yet received the report of the action taken at the last meeting. I understand that some changes that I suggested were made, but the most important one of all was not adopted. I protested against the words underlined in the following article:
Art.5. "The standard of doctrine shall be the Westminster Confession of Faith, the Catechisms, and such other standards as are held in common by the churches controlling the Seminary."

I proposed as an amendment the following:

"The standard of doctrine shall be the Word of God as interpreted by the Westminster Confession and such other standards as are held by either or both of the churches controlling the Seminary. "

I feel that the position taken by Mr. Gibson of the Scotch Presbyterian Mission is right, and that it is a mistake to bind our western theologies as a whole upon the infant Chinese Church. And the attempt here made is to make it impossible for a professor in the Seminary to side with the majority of our own Northern Church, and to make the teaching ultra Calvinistic. It is an attempt to force us to take a position that the majority of our Church at home do not believe, and one that they have no right to ask of us. Personally, I do not believe that the object of the Seminary is the teaching of Calvinism, but of Christianity; and that it is far more important to bring the students here into close touch with Jesus Christ, as the early disciples were, than to send them forth with a carefully worked out theology, by

Extract from Mr. Lobenstine's letter, 2.

which they can prove to others that they are more right than the Baptists or the Methodists or others.

It is easier to start right than to change a constitution after a start has been made, and rather than to begin on this basis I believe it would be better to start the Seminary ourselves, in the firm belief that the Methodists and the Christians in Hankow would be glad to unite with us, even though the Seminary remained Presbyterian. Certainly the need of China today is the inspiration of Jesus Christ as felt by the early Church, rather than as it was felt in the Middle Ages."

From Minutes of the Peking Mission Aug. 10 - 16., 1905.

The following resolution was presented: -

"Believing that the time has arrived when we in North China should undertake the instruction of women in medicine, and considering that this can best be accomplished by a union institution, it is proposed that the London Missionary Society, the Women's Foreign Mission Board of the Methodist Episcopal Church, the American Board Mission, and the American Presbyterian Mission unite in this work.

BASIS OF UNION.

Location of School

It is recommended that the school be located with the W. F. M. S. of the M. E. C. in Peking

Equipment

The equipment shall be furnished by the W. F. M. S.

Management

The Board of Managers shall consist of twelve members, three members being chosen by each participating Mission. The term of service shall be for three years, each Mission electing one member annually.

Faculty.

The regular teaching staff shall consist of the medical women in Peking connected with the above mentioned Missions and the science teacher from the North China Union Women's College, Peking.

Requirements for admission.

Candidates for admission shall be required to pass an examination, the standard of which shall be fixed by the Faculty and the principals of the W. F. M. S. Girls' High School, Peking, and of the North China Girls' School, Peking.

Expenses

The annual fee shall be fixed by the Board of Managers.

Term of instruction

The term of instruction shall cover six years of eight months each.

Course of Instruction

The course of instruction ~~will~~ shall be arranged by the Faculty and approved by the Board of Managers.

Diplomas

Diplomas shall be awarded to students who have completed the course of study and who have passed satisfactory examinations.

Robert E. ...

THE RECORDS
OF
A CONFERENCE ON FEDERATION

HELD AT

PEKING, CHINA,

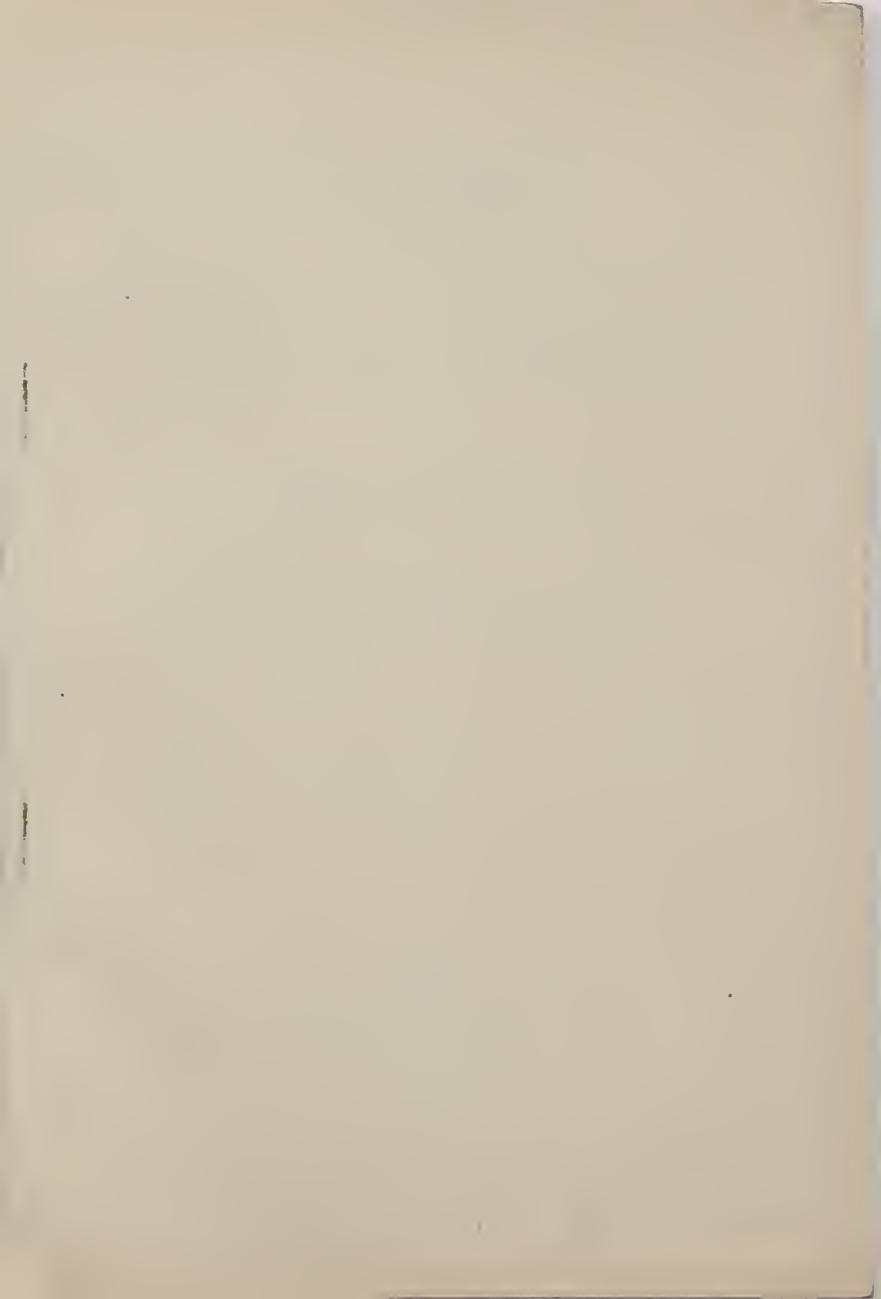
September 28th to October 1st, 1905.

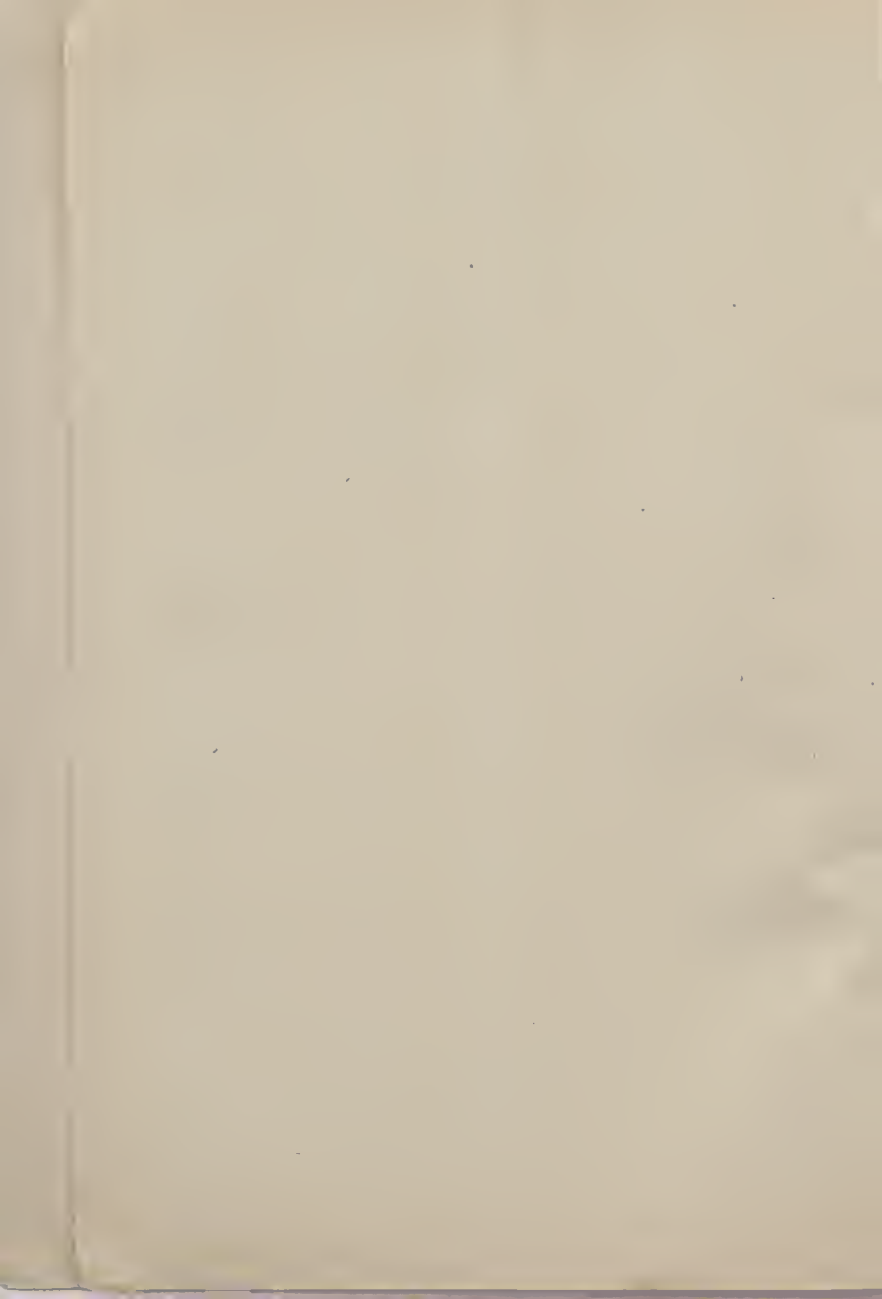


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YOKOHAMA, JAPAN.

1906.







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OF
A CONFERENCE ON FEDERATION

HELD AT

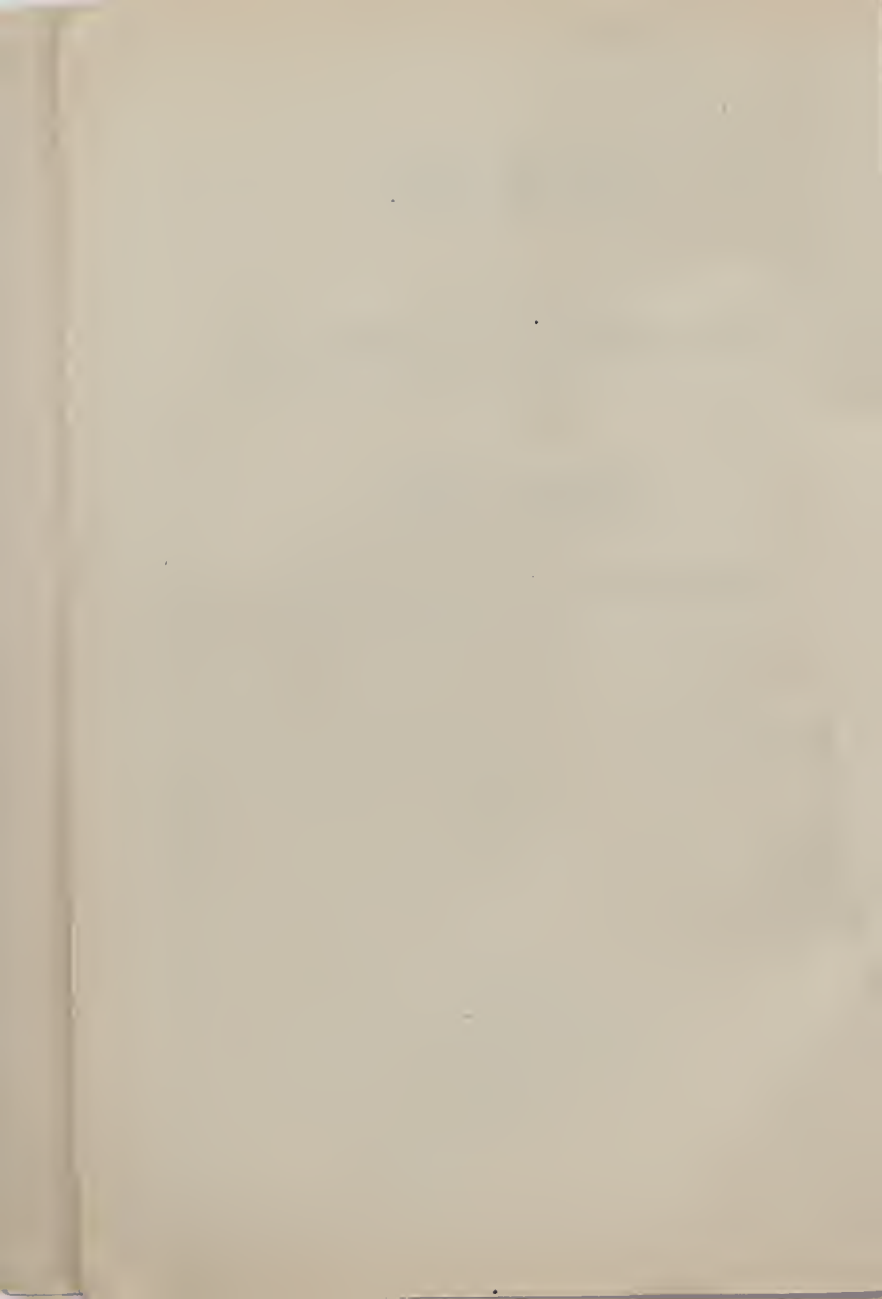
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MINUTES

OF

THE PEKING CONFERENCE ON FEDERATION.

SEPTEMBER 28TH, TO OCTOBER 1ST, 1905.

The Representative Conference on Federation, called by the General Committee appointed by the Peitaiho Conference of August 1904, convened in the Church of the American Board Mission in Peking at 9.00 A.M., Thursday, September 28th, 1905. After the singing of a hymn, Dr. Thomas Cochrane, Chairman of the General Committee, welcomed the delegates in attendance, and stated the object of the Conference as follows :—

“ Allow me, in the name of the Peking Committee on Union, and in the name of the Peking missionaries, to extend to all the friends who have come to attend the meetings of this Conference a most cordial and hearty welcome. We are genuinely glad to see you, and delighted to have the pleasure and the inspiration of your presence. Peking, from its geographical position, is not a very suitable place for a Conference of this kind, and but for the peculiar circumstances of the case, would probably not have been chosen. A very large number of missions and missionaries are represented by proxy. Future meetings will probably be held in some more central part of the empire ; but to the first meeting representing all China a peculiar interest attaches. May we take it as a good omen that it takes place in the capital ? As from this great city influences radiate to the remotest corners of the empire, binding the provinces together, so to-day we would pray that influences may go forth from this Conference which shall draw closer than ever heretofore the various sections of Christ's True Church in this great mission field.”

The Rev. G. T. Candlin was chosen Chairman, the Rev. C. A. Stanley, D.D., Vice-chairman, the Rev. C. H. Fenn, Secretary, with J. McG. Gibb, Jr. and H. S. Elliott as as-

sistants. A Committee of Reference, consisting of Revs. T. W. Pearce, T. E. North, S. E. Meech and W. S. Ament, D.D., was appointed to consider and report the best form for all resolutions to be adopted by the Conference.

Chairman:—

I want to express my thanks for the honor which has been conferred upon me in making me Chairman of this important conference. Doctor Cochrane's address has referred to the happy omen which this first representative meeting of all missions in China presents so I would merely remind you that the issues are great and momentous. I hope that we shall have the courage which was the inspiration of him who said:—"Attempt great things for God; expect great things from God." I hope we shall not be timid in venturing upon great things, and even upon the greatest. Let us continue in the spirit of prayer. Let us look up to the great work. With calm and equable mind, let us continually wait upon God. Let brotherly love continue. I hope the meetings of this first united conference in Peking will be the beginning of great days for China, and that in the future days, this meeting will be recalled and rejoiced over by the whole Christian world.

The Chairman called upon the Revs. John Wherry, D.D. and M. Mackenzie to lead in prayer, after which the Chairman said:—

"The name of Doctor Cochrane is already widely known as the inaugurator of this movement; and to his initiative and especially to his superabundant labors in the good cause, we are all greatly indebted. I am sure we all wish that his toil may be crowned with success, and that he may in future years look back on the leading part which he has taken in this movement with especial gratitude to Almighty God because he has raised him up for the accomplishment of great things. We are to have from Doctor Cochrane a short statement of the movement and also a report of the Peking Committee on Union."

Dr. Cochrane:—

"This address is necessarily in a very condensed form, and therefore perhaps a word of explanation is needed. The plan of the Peking Committee in gathering this information was to communicate with some one member of each Mission in each province of the empire, and to tabulate the replies. I have a

pretty full synopsis of all the replies. Our plan was to take a large sheet of paper, say for the province of Chihli, and write down first the names of all the Missions, and then a synopsis of the replies received. From this we made a still shorter synopsis, and from this I made a third, boiled down in the most concentrated form to present to you here. It will, therefore, require considerable attention in order to follow all that is contained in it. If any questions are to be asked, I will be glad to give all information from the fuller synopsis beside me here. If any care to see it, they are welcome to look it over at the close of the meeting."

PEKING COMMITTEE ON UNION STATEMENT BY CHAIRMAN.

In a paper read before the Peking Missionary Association in November 1902, on "Some problems in mission work," the writer emphasized amongst other things the importance of exhibiting to the Chinese the essential unity of the various Protestant branches of the Christian Church, now working for the evangelization of their Empire. In the discussion that followed it was unanimously admitted that such an exhibition of unity is extremely desirable, the only question being how, in view of the difficulties in the way, it can be best brought about. Finally, a Committee was appointed to take the matter into further consideration, with a view to some practical result.

On the 27th February 1903 this Committee sent a circular to every Missionary in China to ascertain if possible their individual opinions on the following questions :—

- 1.—The preparation of a Union Hymnbook.
- 2.—The adoption of common designations for Churches and Chapels.
- 3.—The adoption of common terms for GOD and the HOLY SPIRIT.
- 4.—The Federation of all the Protestant Churches in China.

On the 12th April 1904 this circular was followed by another which was sent to every missionary in North China, and from which the following is a quotation :—It is evident from the very large number of favourable replies which have been received from all parts of the empire, that there is a wide

spread desire for a closer relationship among the different branches of the Church in China. As a step towards the accomplishment of this desire we have decided to call a Conference of North China missionaries to meet at Peitaiho on the 24th of August to discuss various points raised in the correspondence, and to draw up a plan for such unity and cooperation as is now possible or desirable."

The Conference indicated above was held in Peitaiho on August 24th to 26th and the four propositions of the Union Committee were carried unanimously, with the greatest enthusiasm, and further, it was resolved as follows:—That for the consideration of the resolutions of this Conference and to formulate plans for the consummation of the end in view we appoint the Peking Committee on Union as a Committee of this Conference with instructions to secure the appointment of a General Committee by requesting each mission in China to appoint a representative,—the completed Committee to deal as a whole, or by sub-committees, and in conference with leaders in the native Church with all questions which have been considered by this Conference."

In accordance with these instructions the Union Committee on the 31st of December 1904 sent a circular to one or more members of each mission in each province. This circular contained the following resolution. "That the Chairman be asked to write to a leading member of each mission in each province, asking him to secure the appointment of a representative from his mission on the General Committee, who will be able to attend the sessions of the Committee proposed to be held in Peking about September 1905. If such a representative cannot attend the sessions of the Committee, he is to secure, if possible, that the sense of his mission be taken on the various propositions which came before the Peitaiho Conference, and the result either forwarded in writing to the Committee, or, if preferred, communicated to them by some member of the Committee whom that mission shall appoint to represent it."

Finally a circular dated June 1st 1905, was sent out announcing the date of the present Conference, and containing an outline of a tentative scheme of Federation. The difficulty of communicating with all the missionaries in this vast empire can only be appreciated by those who have tried it, and although some have been addressed four or five times since the Peitaiho Conference we are still without a reply from them. Others

reply in such a cryptic manner that it is difficult to classify their answer. We mention these things first to draw public attention to the increased amount of work which failure to reply involves, and also as an apology for any defects apparent in the synopsis which follows.

Let us now try to give as brief an analysis as possible of the results obtained, with a few extracts here and there from letters received. It was demonstrated at the Peitaiho Conference last year, a report of which appeared in the Recorder for November 1904, that the work of the Committee was endorsed and highly appreciated by the majority of the missionaries in North China. This is confirmed in the summary which follows. The verdict of North China seems to be well nigh unanimous in favour of the propositions of the Union Committee. We think only three unfavourable answers have been received and in each case these answers represent not a mission but only one missionary. When the opinions of individual missionaries were being sought previous to the Peitaiho Conference one brother wrote, possibly with a touch of sarcasm, "Try it first in Peking." We have tried it in Peking, and in North China, and the result so far has been an unqualified success. We have virtually accomplished one of the largest educational union schemes in the mission field. The North China Tract Society publishes in the terms proposed, and the names of chapels are being changed in conformity with the suggested designations.

The results tabulated below are founded on the missionary list for 1905.

	Missions.	Missionaries.
Manchurian Provinces ...	4	52

In this section we know of only one missionary (the Church of England representative) who is unwilling to endorse the resolutions proposed. It has been impossible to get an official reply from the Danish Lutheran Mission, which consists of nine members, owing to the war: but from a reply received from one of their number we gather that they would favour all the propositions, except that they would like to have more Lutheran hymns translated before the publication of a union hymnbook, so that some of these hymns might be included in the new book.

	Missions.	Missionaries.
Chihli	12	182

In this province there is practical unanimity. The Church

of England Mission, 8 missionaries, while expressing a strong desire for unity, could not act without a conference of Bishops. A clergyman of this mission writes, "I see really few weighty reasons against the possibility of federation. The signs of the times seem to point to such a crisis as may demand united action and common support, and the framework of a federation of churches would be more healthful and helpful, than any missionary association of individual missionaries." The unconnected missionaries, four in number, while acquiescing in a general way, think that union could be better obtained through spiritual revival. Mr. Murray, London Mission, writes. "We had a good Convocation of Chinese workers at Peitaiho this year. *Their* ideas on Federation are a good deal more advanced than most missionaries are aware of."

Missions. Missionaries.

Shantung 14 150

There seems to be almost complete unanimity in Shantung with regard to the Union proposals, and the American Southern Baptist missionaries are enthusiastically in favour of Nos. 1, 2 and 3 and would like them put into effect at once. We have no official reply from the 8 members of the China Inland Missions, but we think they are all favourable. The remarks on the Church of England Mission in Chihli apply to the 7 members of this mission in Shantung. Some of the 26 missionaries, classed as unconnected, are favourable and some are not. One missionary writes as follows:—"As to Federation, converts would doubtless enter the church by the particular rite which appealed to them, and mission would have full liberty to baptize, sprinkle, or confirm according to conscience. And Mr. Burt of the English Baptist Mission says, "I think you will find Shantung province ripe for union. We have had the thing without the name for years. Presbyterians and Baptists have often met in conference. At this College there are students from the English Baptists, English Methodists, American Baptists, and American Presbyterian Missions, and the sectarian difficulty does not exist. The native Church is ripe for Union. They have not got centuries of sectarian strife and evil traditions to unlearn, as we have."

Missions. Missionaries.

Honan 7 62

The returns are not complete, but are sufficiently so, to con-

vince us that a large majority would favour the four propositions.

	Missions.	Missionaries.
Kansuh	3	38

1.—China Inland Mission. 17 Missionaries. Three replies have come from them, the first of which probably represents about 7 missionaries. It is as follows:—

- (1) We would need to see the Hymnbook before deciding.
- (2) We use these designations.
- (3) We use all the terms, and would not be willing to be bound to one.
- (4) We cannot bind our mission to this.

The other two letters favour all.

2.—Christian Missionary Alliance. 7 Missionaries. All favourable.

3.—Scandinavian Alliance Mission. 14 Missionaries. No official reply has been received, but from other sources we gather that the proposals would at least encounter no opposition, and would be heartily favoured by some.

	Missions.	Missionaries.
Shensi	5	56

It is difficult to secure accurate returns for this province. The missionaries are not very numerous, and are separated by long distances. But we gather from the answers that have come to hand, that though there is not so much enthusiasm shown here as in some of the provinces, we should encounter no opposition to the four propositions. Mr. Nordland writes, "My sympathy and prayers are with you in this good work. We already use the designations proposed and, with few exceptions, the terms also."

	Missions.	Missionaries.
Shansi	7	81

In this province there seems to be complete unanimity in favour of the whole scheme. The spirit shown will be evident from a few extracts. "It is a real inspiration to know that you are pushing this great work. We hope and pray no obstacle may arise to oppose the consummation." Mr. Lutley of the China Inland Mission writes, "It has been a pleasure and cause of thanksgiving to GOD, to many of us to learn of

the large measure of unanimity that has already been manifested, and we pray that your efforts may be prospered and blessed and so guided of the Holy Spirit that this movement may be brought to a successful and practical issue." Dr. Edwards writing for the English Baptist Mission says, "We are in favour of the object, method, and work of the federation scheme."

This completes the North China synopsis, and represents the field covered by the North China Tract Society,—a field which is worked by 621 missionaries.

WEST CHINA.

	Missions.	Missionaries.
Szechuan	7	168
Yunnan... ..	2	25
Kueichow	1	17
Total	10	210

In West China there is absolute unanimity. As one missionary says, "West China is ripening for any Union or Federation movement." And when we come to discuss matters a little more fully a letter will be read from the West China Advisory Board, an organisation which might well serve as a pattern for other parts of the empire.

Total number of missionaries in West China, and North China 831.

CENTRAL CHINA.

	Missions.	Missionaries.
Huieh... ..	15	147

From official replies received and from non-official letters we judge that the propositions would be carried by a very large majority, but the returns are incomplete, and we wait reports from the representatives who have come to this Conference. The China Inland Mission and the Finland Missionary Society have not yet sent official replies, and the London Mission, while earnestly desiring unity, think the present attempt is premature. From this province some warm and enthusiastic letters in favour of the movement have been received.

	Missions.	Missionaries.
Hunan	9	58

The number of missionaries in this province is small, 16 of

them belong to the China Inland Mission, and from this mission we are unfortunately again without a reply. No reply has been received from the Mission of the Reformed Church in the United States. Of the remainder about 28 or about 50% send favourable replies. The L.M.S. reply is included in the Hupeh answer, but according to last canvas, one at least of the L.M.S. missionaries replied favourably. The representative of the Cumberland Presbyterian Mission writes, "We will be glad to do anything we can to help in the good cause, we believe it is for the glory of GOD, and the strengthening of the Church in China." The representative of the Norwegian Missionary Society, after making remarks on the hymnbook question, which we shall read when that subject comes up for discussion, says, with reference to the term question, "We have always used Shang Ti for GOD, and SHENG SHEN for HOLY SPIRIT, but in our practical work we have found that Sheng Ling is a much better term, and will use that hereafter."

	Missions.	Missionaries.
Anhui	8	60

Over 40% of the missionaries in this province belong to the C.I.M., and up to date no official reply has been received. In this connection we may mention that some of the heartiest letters have come from China Inland Missionaries, and not a single unfavourable reply has been received from any member of that mission. This speaks well for the attitude of the whole mission, for the total number of letters received from China Inland missionaries is greatly in excess of those sent by other missions. While this is the case C.I.M. letters have been mostly from individuals, and not from an individual writing officially for the mission. A reply has just come while writing this from Mr. Barnett, in which he says, that the C.I.M. in this province is now taking action. In his letter Mr. Barnett says "I note what you say about having special difficulty in getting response from our members, and deeply sympathize with you and very much regret that it is so. Personally I feel much interest in your work and trust that under GOD's gracious guidance, under which you have so manifestly begun, your Committee may yet be the means, in HIS hands, of consummating greater things than you had ever dared to hope. Go on. Never mind the obstacles, and GOD bless you." Nearly all the missionaries of the other missions in Anhui favour the scheme.

	Missions.	Missionaries.
Kiangsu	20	240

One of the first replies from Kiangsu came from Dr. Fitch of the Chinese Recorder, in which he said, "You will be pleased to learn that the Shanghai Missionary Association, at their last meeting, discussed and adopted the Peitaiho resolution, not unanimously, to be sure, but with only 7, I think, voting against, and some not voting. You will also see by the Daily News that the Southern Methodists at their recent session adopted the set of terms proposed. Should we not do something now to reach the Chinese in this matter? They are not half so particular as a good many foreigners are in this matter of terms. And I think they would as a rule be rejoiced beyond measure to know that foreigners were agitating the subject of unity in terms, and would be ready to unite almost to a man on a uniform set of terms."

This indicates what our analysis of replies received brings out, viz. that the majority in this province favour the proposals made. Mr. Saunders, writing for the C.I.M. on the federation question, says, "What is needed is more of a real spiritual unity than uniformity, and all that is needed along the lines of your proposal is already met in the China Missionary Alliance." A curiosity worth mentioning in this connection, is that in the former canvass a member of this mission, in strongly supporting the idea of Federation said in effect, "This is what we need. We do not want another Missionary Alliance." The C.I.M. missionaries speaking generally have been very strongly in favour of Federation, and one of them in his reply said, "The China Inland Mission proves it possible." Pastor Kranz says he has made up his mind to use the union terms, and declares that the distress he suffered at the Ningpo C.E. Conference, as he listened to the various terms used, confirmed him in his opinion of the wisdom of the attempt to put an end to the confusion.

	Missions.	Missionaries.
Kiangsi	6	110

In this province the missions with the largest number of missionaries are the China Inland Mission 59, and the North West Kiangsi Mission 24. From the latter 2 members have written favouring the scheme, but no official reply has been received. Mr. Orr-Ewing of the C.I.M. writes "It is difficult to appoint a representative, but I shall send letters to our workers in this

province as you suggest. I wish you every success." Dr. Kupfer writing for the Methodist Episcopal Mission says, "The subjects you propose cannot be settled by show of hands. The Chinese will settle these terms in their own way." Mr. Spencer Lewis, Superintendent of the Central China Mission of this church writes in reference to the above, "I am sorry to say that they have decided to appoint no one on the Committee. I am afraid they misunderstand the purposes in view. Personally I am heartily in favour of all the union possible among our China missions." Bishop Bashford writes in the same strain. And a member of the mission writing from this province says "If I can be of any service in this work please let me know." And further, in last year's canvass a large number of favourable replies were received from individual missionaries.

	Missions.	Missionaries.
Chekiang	10	180

The correspondence indicates a likelihood of complete unanimity in this province, in favour of all the proposals.

MID-CHINA, total number of missionaries, 795.

SOUTH CHINA.

	Missions.	Missionaries.
Kuangsi	2	9

A favourable reply has been received from the C.M.S., and we think the Baptist Mission is also favourable. One member of the C.M.S. writes as follows:—"I favour Federation, but cannot see the way clearly for a united church of China just yet, but perhaps in time, after a few years of real federation, union may be very possible. Let us have union as far as possible, and as soon as possible, so as to present one front to both heathenism and Romanism."

	Missions.	Missionaries.
Kuangtung	19	276

Communications have come to hand from the Berlin Mission, 20, and the Rhenish Mission, 13 members, promising replies, but up to the present time these have not come to hand. Communications from the Basel Mission lead us to the conclusion that they would be willing to fall into line, although some of them have not enough confidence in the real and practical results of the proposed Federation. Dr. Gibsen,

representing the English Presbyterian Mission, writes a very cordial letter favouring all the proposals, except that on the term question. He is especially cordial on the subject of Federation. Regarding the term question, the reply of their Conference, which will be read at a later stage of our proceedings, is, that the question is one mainly for the Chinese Church. All the other Missions representing, 171 members, with the possible exception of the American Baptist Missionary Union—18 members—a reference to whose position will be made at a later stage of the proceedings, seem to be heartily in favour of the proposals made, although in the case of the C.M.S. before final decision, the question would perhaps have to be submitted to the Bishops of the Anglican communion. Mr. McKay writing for the Canadian Presbyterian Mission says, "Our Mission is heartily in favour of any steps which may be taken with a view to Federation, or even organic union of the different missions in China." One brother writes, "As to a union hymnbook and Federation, I think there would be diversity of opinion in our midst, not however on the point of desirability, but on that of practicability. Here our respective peculiarities, instead of being regarded as things of minor value, are rated as high as, or perhaps higher than, the essentials of the Christian religion." Another missionary in the province writes, "We heartily favour your scheme. We already use the terms and designations. We much need a hymnbook. It would be grand to be able to use the same book all through China. May GOD speed your plans." Mr. Pearce, London Mission, writes, "We view the movement with large sympathy, and are ready to do all we can to promote it."

	Missions.	Missionaries.
Fukien	8	242

The votes of a part of the American Board Mission—26 members—have come to hand :

Question 1,	4	for	13	against,
" 2,	11	"	5	"
" 3,	6	"	7	"
" 4,		unanimously		for.

In sending these votes Dr. Whitney says, "There are a number of points connected with the general subject of Federation in which we can unite and work together, and I hope that in all such you will be able to point out a common ground

for united operation." Two missionaries classed "Independent" have not replied. The English Presbyterian Mission—29 members—has promised an answer which has not yet come to hand. Mr. Macgowan of the London Mission—13 members—replies as follows, 1st the hymnbook. I fear it is impossible. Our book is colloquial and would not be understood outside of Amoy. 2nd. Designations. We indiscriminately use both the terms you suggest. The proposition you make about the use of the two could easily be carried out. 3rd. Happy to say we never had a term question in Amoy. We would deem it inadvisable to raise the question. 4th. There are many difficulties. The object of the Conference has my warmest sympathy." Although no official reply has come to hand from the C.M.S.—107 missionaries—we gathered from a conversation we had with Mr. Lloyd who came to Peking in connection with Bible revision work, that his Mission would probably view the movement with cordial sympathy. This is confirmed from replies received during last year's canvass. After our interview, Mr. Lloyd wrote expressing his personal opinion as follows, "Let me first of all say as one who is a Christian first and a Churchman afterwards, how gladly I welcome every effort to draw us all closer to one another, and to exhibit to the Chinese our unity, though not necessarily our uniformity. I think that the lines laid down by your Committee are right lines, and I am glad to see they are broad gauge. The idea of a union hymnbook will, I am sure, be widely acceptable, for it is a felt want, wherever we meet as a company of believers, on an interdenominational basis. I think the designations for places of worship are probably the best that can be suggested, and the terminology for the Deity is and should be widely adopted,—individuals being left free in their personal use of terms for which they have a predilection. I am sorry I cannot attend the forthcoming Conference, but I shall pray that the Holy Spirit may guide your deliberations, and that your meeting may result in the closer union and consolidation of the one true Church in China." The only other missions that remain to be mentioned in this province are the Reformed Church in America—17 members—and the M.E. Mission—48 members. The representative of the former, while making the same remark on the question of terminology as the London Missions, says, "We can more readily approve of the scheme proposed because the "work" of the Federation in Amoy is already accomplished. Throughout this

region the three missions co-operate to the fullest extent. We trust that the discussion of national federation will multiply these examples of local federation and co-operation." Dr. Simester writing for the Methodist Episcopal Mission says, "We are heartily and unanimously in favour of any steps that will promote the federation of Protestant Churches. We are ready to give up any methods, customs, &c., that stand in the way of Church Federation, and agree to abide by the majority vote on such questions as may yet be suggested."

SOUTH CHINA, total number of missionaries, 527.

Totals for the Empire, about 70 MISSIONS, and 2153. MISSIONARIES,—excluding those marked students, some education, and a few others who while their names appear on the Missionary Directory, are not engaged in work among the Chinese.

We have now finished the difficult task of presenting a bird's eye view of the state of opinion in the great mission field of China on these important subjects. The report is necessarily very brief, but we have tried to make it fair and accurate, and to quote as nearly as possible the very words of the writers. All through we have tried to suppress the personal element, and we do not wish to obtrude it now, but surely in view of the wonderful and unexpected amount of unanimity that exists among Christ's servants in China, a grave and solemn responsibility rests upon us to push this work, and to attempt thereby to more nearly approximate to the Master's ideal—an ideal about which we hear too little, and which is often lost sight of in the discussion of less vital matters.

Mr. Candlin :—

"The special purpose of our assembling this morning is to deal with the question of a Union Hymn Book. I am glad that we have Doctor Ament to bring this matter before us."

Bp. Graves :—

"I should first like to ask just what the constitution of this conference is and whether any one sitting in the conference is necessarily bound by his vote."

This was followed by a discussion as to whether it should be an open or closed conference, and also as to the registering of delegates and others present. The official delegates present were enrolled, also separately, others in attendance. It was decided that the actions of this conference should be considered

as advisory, and not authoritative. Dr. Ament then opened the discussion by presenting the practical difficulties of present conditions, under which it is impossible for union meetings to find common hymns, or even common translations of the hymns which their various books may contain in common.

Rev. E. G. Tewksbury of Tungchow, Chairman of a Committee appointed by the North China Tract Society, then presented the following paper:—

In introducing the subject of a UNION HYMNBOOK it seems necessary, first of all, briefly to survey.

I.—THE PRESENT CONDITION OF CHINESE CHRISTIAN HYMNOLOGY.

A collection of 30 Mandarin and Wenli hymnbooks has, up to the present time, been secured by the writer. A list of these books is appended to this paper. We have had prepared an index of the hymns in 22 of these books. 8 books, having no English index, have not as yet been catalogued. In these 22 books there are 5000 hymns; of *different* hymns there are about 2500, or 50%. Adding to this number, for the 8 unindexed books, we have, as an approximate estimate, 3500 hymns, as the total number of different Mandarin and Wenli Christian hymns in the language.

Of the above 3500 hymns about one-half, or 1700, occur in but *one* hymnbook. Many of these are isolated translations of standard foreign originals, and would be of much value if put into general circulation, such hymns as, for example,—A Mighty Fortress, Emmanuel's Land. Jerusalem the Golden, etc. Perhaps 800 of the remaining hymns are original, of foreign or Chinese authorship. A committee would well select from the best of these for general distribution.

Of the other 1700 hymns, which are contained in more than one hymnbook, the majority are probably translations. These translations of the same original in different books are in many cases not the same, and, it is needless to say, differ greatly as to literary style, faithfulness to original, devotional spirit, etc. The hymnological index above mentioned shows most interesting facts, e.g.—the hymn "All hail the power" occurs in 22 books with 17 different translations; of "Blest be the tie" we have, in the same number of books, 12 different versions; of "Nearer my God to Thee," 15 versions; of "Rock of Ages," 15; of "My faith looks up to Thee," 17

versions; etc. This variety of versions has undoubtedly come about by reason of the difficulty of knowing what others have done, and of comparing translations. We had great difficulty in securing our 30 books, and only succeeded after much writing, and publishing our requests in the "Recorder." In connection with any attempt at the unification of our hymnology, a "clearing house" for translations and new hymns, to accomplish for hymnology what the Educational Association is attempting for text-books, would be of great value. The committee to whom the Union Hymnbook is committed might well arrange for such a central agency. New hymns, or translations, could be forwarded to this center, and, after mutual criticism and possible alterations, might be printed and sent out periodically to all subscribers. Reduplication of translation, except for sufficient cause, would thus be prevented, and new hymns would be immediately available to all our churches.

The specific subject before our Federation meeting this morning is,—

II.—A UNION HYMNBOOK FOR CHINA.

A unification of our hymnology may be furthered by any one of at least 4 methods, by arranging for the preparation of one or more of the following,—1. A union hymnbook, large and for exclusive use; 2. A union hymnbook, large, but for competitive use; 3. A union hymnbook, small, and for special union services; 4. Uniform versions of common hymns, for adoption by all existing books. I may be allowed a few words as to each of these four methods of solving the problem before us. As to the first suggestion.—1. The selection by a representative committee of three or four hundred hymns, to be incorporated into a union hymnbook, which same should by vote be accepted by all missions IN PLACE OF their present books, for all services of the church. The attempt to introduce such a book, in the place of all existing hymnals, we believe to be impracticable, because, first, we have not as yet secured, and can hardly expect to secure, the consent of all the missions to the suppression of five-sixths of the 3500 hymns in the language. And, second, even it were possible to secure an exclusive circulation for such a book, we should regard the rejection of so large a number of hymns, and the necessary limitation of translation and composition as fatal to the progress of Chinese hymnological ideas, and the best

interests of Christian worship. And, third, this book, as may have to be said of any possible union book, would be available for use in Mandarin and Wenli regions only, these regions hardly containing more than half of the present Christian membership.

2. A second form of introducing a union hymnbook would be to prepare a large book, as in the first suggestion above, and put it in the open field, with the imprimatur of the Federation, as a competitor with the present books, the extent of its circulation to be dependent upon its relative merit. The objections that might be urged against such a book might be,—first, that it would be union only in name and origin, the same reasons as in the first case, tending to prevent its exclusive circulation. And again, it is at least questionable whether the hymnals at present in print, or in process of revision or preparation, do not provide in a fairly satisfactory way for our constituency. In this connection mention should be made of the following books, which either have been recently issued or revised, or are in process of preparation. The Shantung Union English Baptist book, in our list, number 4; the new edition of the Anglican hymnal edited by Bishop Scott, Peking, number 23; the Kueichou C. I. M. revision, number 24; a book containing Pastor Hsi's hymns just printed by Methodist Publishing House, Shanghai, in my list No. 29; the enlarged Plymouth Brethren book, number 22; a new and revised edition of the Blodget-Goodrich hymnal, now printing in Japan, and the proposed Methodist union book, based on the new Methodist hymnal just published in the States.

We have then to consider two other plans for the unification of our hymnology.—3. A small collection of hymns prepared especially for use in union meetings and conferences, containing perhaps 100 translations of standard foreign hymns, and a selected number of the best Chinese original compositions. Such a collection with the dialectical changes that might be needed to fit for use in special districts, and with the addition of denominational or special hymns where desired, would make a book that might command a very wide circulation. Closely connected with this is our fourth suggestion,—4. The adoption of uniform versions for a certain number of standard hymns, and the gradual introduction of these versions into our present hymnals, either by substitution for the versions at present in use in the various books, or by printing them as a supplement for occasional use.

A COMBINATION of these last two suggestions, viz.,—*a uniform version for our common hymns in all hymnals and the incorporation of the same into a small union book for use in union meetings*, seems to the writer a most satisfactory and, at the same time, feasible solution of the union hymnbook question.

This suggestion regarding the selection of uniform versions of our common hymns was first publicly made at the Federation meeting, held at Peitaiho in 1904. In the March 1905 number of the "Chinese Recorder," Rev. J. Walter Lowrie, D.D. writes in a similar line, as follows.—"One great advantage in an effort to unify the hymnology of Christian China would be found in the standard translations of English, German, French, Swedish, and Latin hymn classics that thus would presumably be secured. Of many of the best English hymns—and doubtless the same is true of those of other languages—there are now, possibly, ten different Chinese translations of unequal excellence, (notice figures given above from the hymnological index. E. G. T.) Would it not be a precious legacy to the church of the future to select the most worthy of each one of these and enshrine it in a permanent collection for general use?.....While many might object to a hymnal which limited all worshipping assemblies in China to one selection of hymns, few would oppose the selection, by a representative committee, of one hundred standard, translated and original, hymns for use throughout the empire. These might be designated, in small type, as "t'ung yung" or "t'ung yung shih," in the various church hymnals, both in connection with the text and in the index. Each company of believers would be urged to become familiar with these. In union meetings they would manifestly be a means of fellowship, as they would also be to visiting believers everywhere....."

Following the Peitaiho Federation meeting of 1904, the Publication Committee of the North China Tract Society appointed a Hymnbook Committee to attempt, for the Society's constituency, the preparation of a small union hymnbook, which should contain, following somewhat the lines recommended under my third and fourth headings above,—150 selected versions of common hymns suitable for use in union meetings. A tentative edition of the book prepared by this hymnbook committee has just been printed, and copies of the same have been distributed for the inspection of any who are interested in

examining this attempt of the N. C. T. S. It merely remains for me to explain somewhat carefully the:—

III.—METHODS USED IN PREPARING THE N. C. T. S. UNION HYMNAL.

a.—The hymnological index, above mentioned, of all the available Mandarin and Wenli hymns, was prepared, showing at a glance the most commonly used hymns, the number of translations of the same, and the translations common to the several books.

b.—From this index, a list of 230 common titles was selected, and sent out to a number of friends interested, for criticism and emendation. Votes were secured showing the 150 most generally desired hymns.

c.—The committee then made a final selection. First, 100 standard English hymns were chosen; all of these hymns to be generally known both in England and America, and the majority being found translated in many of the larger Chinese hymnbooks. To this collection of 100 standard hymns, we added, as per our instructions, for the purpose of completing subjects and making the collection more generally acceptable for all kinds of union or other devotional meetings, 50 supplementary hymns.

d.—Then followed a comparison of the various versions of the 150 hymns and a final selection by vote of a single translation for each hymn. Regarding the fairness and impartiality maintained in the selection of versions, the following remarks may be place:—

1.—The constitution of the committee. The original hymn-book committee consisted of Rev. G. T. Candlin of the Methodist New Connection Mission, Rev. A. M. Cunningham of the American Presbyterian, Rev. W. T. Hobart, D.D. of the American Methodist Episcopal, Rev. D. S. Murray of the London Mission, and the Rev. John Ross, D.D. of the Manchurian United Presbyterian Mission, with Rev. E. G. Tewksbury of the American Board, Congregational, as chairman. There have also been associated in the work Rev. E. E. Aiken of the American Board, Rev. J. A. Slimmon of the Canadian Presbyterian, Honan, and Rev. F. B. Turner of the Methodist New Connection, English. It will be noticed that this committee was fairly representative as regards Missions,

nationalities, and hymnals used. Altho representing only North China, one of our number had been for some years of Shanghai—the Rev. Mr. Murray, formerly of the British and Foreign Bible Society; and while most of us were somewhat handicapped, on account of previous acquaintance with our own Northern books, that very fact perhaps led us to consider more carefully versions from other books and other sections of the country. We certainly sought most earnestly to avoid partisanship and to compare fairly available versions, merely wishing in each case to select the best translation, apart from previous acquaintance either with the translation or the translator. It must not be supposed however that in every case the version selected was the best possible version—we could only undertake to select from versions available to us.

2.—In deciding as to what version was the “best,” the committee early worked out certain principles of selection. Altho it is not easy to agree as to the relative importance of the various canons of criticism, in general the committee was guided in the selection of the versions by considerations similar to the following. The translation selected we felt should be, if such a translation existed.

- (1) Poetical in form.
- (2) Devotional in spirit.
- (3) Rhythm, accent, and pauses correct i.e. “Sing well.”
- (4) Rhymes correct, according to Chinese canons, modified as follows.—*a.* Should rhyme, preferably according to foreign ear, but in every case must be correct according to the Chinese rhyme book. *b.* Tones of finals to correspond only as “ping” s or “che” s.
- (5) The style of the translation to be consistent throughout. If in simple Chinese, the style should be dignified, but with no involved ideas, and few uncommon characters or expressions. If in the higher Chinese, it need be neither unintelligible to the ordinary Christian nor harsh to the ear of the scholar.
- (6) A true translation, if otherwise acceptable, shall be preferred to a rendering departing seriously from the original, and for no sufficient reason.
- (7) Enclitics, pronouns, or any usages which are not intelligible in all Mandarin and Wenli regions, should be avoided.

3.—It will be remembered that the committee had before it some 20 or 30 hymnbooks, these books in the case of

certain hymns, containing a total, of a dozen and more versions. The tedious work of selection was facilitated, first, by the aid of two Chinese, who were called upon to eliminate certain impossible versions; the remainder were mimeographed in parallel by students, and copies put before the members of the committee for their criticism and votes. This work continued through the greater part of a year, several of the committee having used able Chinese teachers and given much time and care to this work.

c.—After fixing by vote the preferred version, the committee in a series of meetings held at Peitaiho, went carefully through the selected hymns, in the attempt to eliminate certain infelicities which revealed themselves in the comparison of the different translations. The versions before us were found to fall into three classes;—translations found in standard hymnals in their original form and bearing the translators name, translations found in standard hymnals evidently altered substantially from their original form, and a few translations not previously published. The present committee has made no substantial revision or alteration of the versions selected, but such emendations or substitutions as seemed indispensable have been made only by the unanimous consent of the members present at any given session.

f.—The results of the committee's work are now presented in the small and hastily-printed tentative edition before you. The hope of finishing the printing before the Federation meeting made it impossible to acknowledge authorship or consult authors as to the slight emendations made in some of the translations.

IV.—TO SUM UP THE SUGGESTIONS OF THIS PAPER.

1.—The present confusion in Chinese Christian hymnology seriously demands our attention.

2.—A large Union Hymnbook for all China, either to take the place of existing hymnals, or to be published in competition with present books, is both impracticable and inadvisable at present.

3.—A small Union Hymnbook for use in union meetings and conferences, containing 100 standard versions, and such additions of native original and special hymns as shall fit the

book for use in special localities or churches, is eminently practicable and advisable.

4.—The Unification of the versions of certain standard hymns and the introduction of the same, either by substitution or in a supplement, into our present hymnals, is not only possible, but might well be the first step to be taken toward Union in Chinese Christian hymnology.

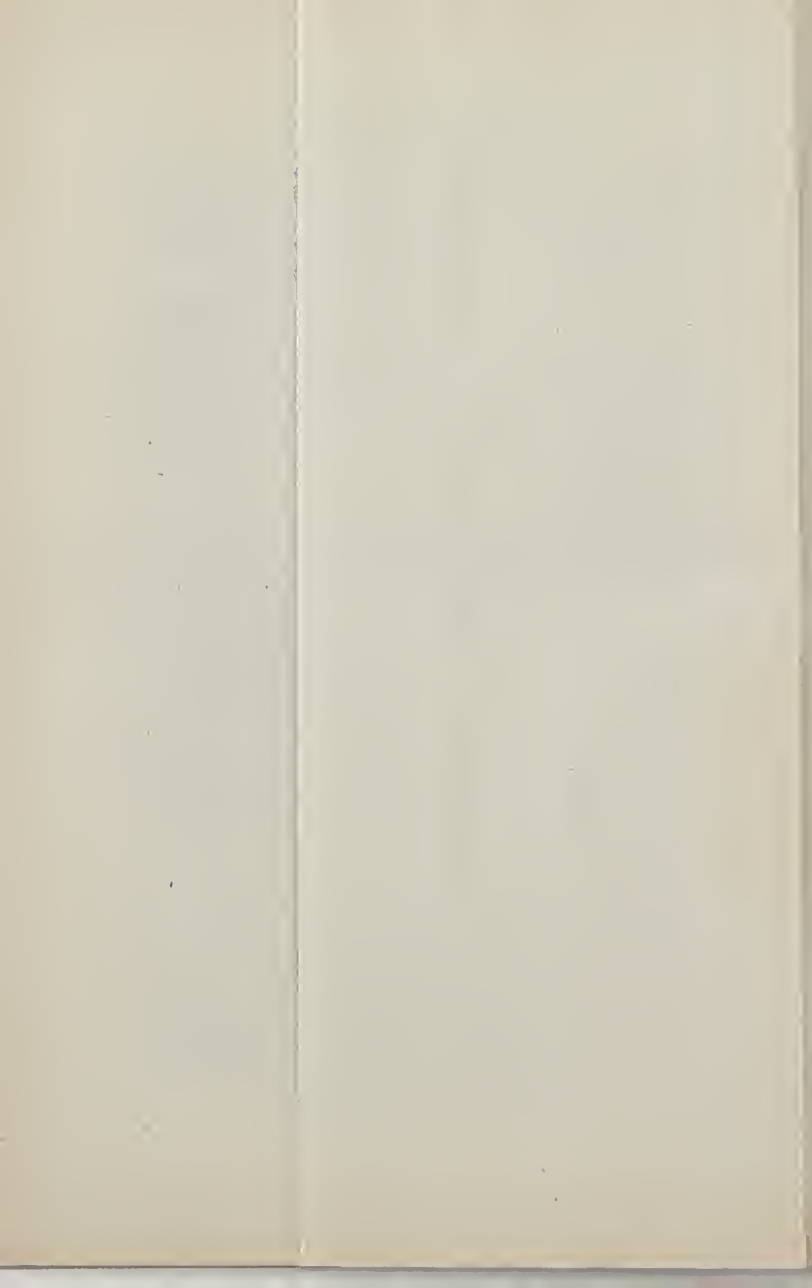
5.—As a result of the discussion at the first Federation meeting, held at Peitaiho in 1904, a unification of versions and compilation of a small Union Hymnbook has been attempted in North China by the N. C. Tract Society. This collection of hymns, or a similar one; or the list of 100 standard hymns therein contained might be adopted by this meeting, and referred to a committee whose duty it should be to report at the coming "Centenary" at Shanghai, looking toward a general acceptance throughout China of UNIFORM VERSIONS for our common hymns. Our churches would then be able to praise God in the same language, and these hymns of our common faith, so dear to us all will become a permanent possession of the Chinese Christians and a bond of union wherever they meet in common worship.

[Mr. Tewksbury's address was given without manuscript. As printed here it has been altered by the author in several particulars, moreover certain figures given are much more complete and accurate than the estimates made at the Federation meeting.]

LIST OF MANDARIN OR WENLI CHINESE HYMNBOOKS.

NO.	ENGLISH NAME.	EDITOR.	PROVINCE.	DATE LASTED.	NUMBER HYMNS.	MISSION USING.	PLACE MAY BE PURCHASED.	CHINESE TITLE.	CHINESE PUBLISHER OR PRINTER.
1	Chinese Hymnal	Blodget, Goodrich	North China.	1906	410	A.B.C.F.M., A.M. P., A.P.M. ...	Presbyterian Press, Shanghai	頌主詩歌	Fukun Printing Co., Yokohama.
2	Chinese Church Hymnal.	Lees, Teacher Li	North China.	1902	451	L.M.S., U.P.M., E.M.	L.M.S., Tientsin	聖教詩歌	[Japan.]
3	.....	Nevious, Mateer	Shantung	1902	218	A.P.M.	Presbyterian Press, Shanghai	讚神聖詩	上海美華書館
4	Collection of Hymns ... ..	.....	Shantung	1901	346	E.B.M.	Bruce, Ch'ingheou, Shantung	頌主詩集	上海商務書館
5	(Hankow Union)	John	Central China.	1900	330	L.M.S.	C.C.R.F.S., Hankow.	頌主聖詩	漢口聖教書局
6	Union Hymnbook of the Kiangnan Churches ...	Hayes, Parker, DuBose, Lyon	Kiangnan.	1896	409	A.M.E. So.	Presbyterian Press, Shanghai	江南讚美詩	上海美華書館
7	China Inland Mission Hymnbook ... ..	.....	.....	1902	319	C.I.M.	C.I.M., Shanghai ...	頌主聖詩	上海美華書館
8	.....	Crawford	Ningpo.	1904	340	(Ningpo Union), A.B.M.U. ...	A.B.M.U., Ningpo ...	讚美詩	上海美華書館
9	Memorial Hymnbook ...	Woodruff	Shanghai	1893	274	.....	Presbyterian Press, Shanghai	公讚詩	上海美華書館
10	Gospel Hymns [annotated].	戴維思 ... ..	.....	1903	121	[For Enquirers]	do.	福音讚美詩	上海美華書館
11	Shanghai Union Hymnbook	Reid, Rhees, Silsby, Tatum [Com. C.V.S.]	Shanghai	1900	204	(Shanghai Union).	do.	通用聖詩	上海美華書館
12	Hymnal Companion to the Book Common Prayer...	Moule	Chekiang	1888	221	C.M.S.	C.M.S., Shaohing ...	讚美歌調	越城基督堂
13	.....	(Walker)	Fokien.	1901	230	A.B.C.F.M. ...	Walker, Foochow ...	宗主詩章	福州羅馬字書局
14	.....	Pruitt... ..	.....	1902	166	A.B. So., S.B.M.	C.B.P.S., Canton ...	讚美聖詩	粵城美華浸信會書局
15	.....	.....	Kuangtung.	1884	284	Basel Mission ...	Pfeiderer, Hongkong.	頌主詩歌	巴色會
16	.....	.....	.....	1904	47	Y.M.C.A.	Y.M.C.A., Shanghai.	幼徒詩歌	上海青年會總委處
17	.....	.....	Amoy.	1902	98	Amer. Reformed Church	A.R.C., Amoy	鑒心辭詩	廈門偕文齋
18	.....	(Vos Kamp)	Shanghai	1901	231	Berlin Mission ...	Vos Kamp, Ch'ingtao, Shantung	頌主詩歌	上海美華書館
19	(Tr. Amer. Church Hymnal)	Graves, Pott, Merrius ...	Shanghai	1895	341	A.P.E.M.	St. John's College, Shanghai	頌主聖詩	上海美華書館
20	.....	.....	.....	1903	210	A.B.M.U.	C.B.P.S., Shanghai... ..	福音聖詩	聖約翰書院
21	Church Mission Hymnbook ... ..	.....	Foochow	1899	266	C.M.S.	Müller, Foochow ...	頌主詩歌	粵城美華浸信會書局
22	.....	Blandford	Kiangsi.	1902	319	Plymouth Brethren, N. W. Kiangsi Mis... ..	Blandford, Wueh'en via Kewkiang ...	頌拜主詩	福州美華書局
23	Church of England Hymnbook	Scott, Norris	North China.	1905	105	S.P.G. (Church of Eng.)	S.P.G., Peking... ..	聖會詩章	上海美華書館
24	.....	(Ceel-Smith)	Kueichou.	1903	159	C.I.M.	Ceel-Smith, Kweiyang, Kweichou	福音選詩	四川教文館
25	.....	(Noyes) ... ..	.....	1890	120	A.P.M.	Noyes, Canton... ..	讚美神詩	廣東長老會
26	.....	Crawford	Shantung	1892	55	Gospel Mission... ..	Mrs. T. P. Crawford, Taiaifu, Shantung.	讚美詩	廣東長老會
27	.....	.....	.....	1877	230	Wesleyan M.M.S.	Wes. M.M.S., Canton.	頌主詩章	羊城惠師禮堂
28	.....	.....	.....	1875	286	Baptist	C.B.P.S., Canton ...	讚主詩章	廣東美華浸信會書局
29	.....	(Pastor Hsi, Latley	Shansi.	1901	168	C.I.M.	Methodist Publishing House, Shanghai... ..	歌主詩歌	上海美華書館
30	.....	(Jackson)	Central China.	1891	262	A.M.E.	A.M.E. Chuchiang... ..	讚頌主詩	九江美以美會書館

[Any additions or corrections to this please send to Mr. Tewksbury.]



Dr. Cochrane :—

"It may be of interest to hear the opinions of the various people who have written to me on the hymn book question. I have all the places marked which refer to the hymn book. If it is the mind of the meeting, I could read them in a very few minutes." Reading of abstracts from letters.

Dr. Wherry :—

"While we are all indebted to Mr. Tewksbury for the very interesting report which no doubt has given us many good ideas, I think it should be understood very clearly that the work which his committee did, and did admirably, was at the instance of the North China Tract Society. It does not in any way bind this convention here to-day. It may be that the suggestion he has made is the very best. It seems to me, with my present light, that it is, that eventually there will be one hundred hymns for all the hymn books in China. But it seems to me that the impression should not go abroad that this convention has already prejudged the matter and fixed on definite hymns which they would force upon all China. We ought not to be regarded as in any way binding ourselves to adopt these one hundred hymns."

Rev. F. B. Turner :—

"I rise to a point of order. This is no report. It is an address by Mr. Tewksbury on the general question of a union hymn book in which he gives us the benefit of what has been done by the committee of the North China Tract Society. I should like to move that the meeting thank Mr. Tewksbury for this most informing address which he has given us." Carried.

An informal discussion of the question of a Union Hymn Book followed.

Rev. T. W. Pearce :—

"I am not a fighting man. I am not here in any controversial spirit. There is one point, however, which I feel bound to present to you. I come from an area where Germans are largely represented. We ought not take any step with regard to a united hymn book without consulting the German missions and the leading German missionaries. I am very glad that Doctor Cochrane has called attention to the subject, and I

very much wish to emphasize what he has said, that if any union hymnal is agreed upon, the Germans must be consulted, and I trust from what I know of German hymnology, that the German element may be largely represented.

Sir, if I had been fighting, I would fight on behalf of wen-li. I come from a non-mandarin region. What is mandarin to us, and what are we to mandarin? When a mandarin book like Mr. Lawrence Hopkins' "Guide to Memory," is sent down to Hongkong, we find it such a good book, that we want to turn it into good Cantonese, and we rewrite it at once. I am bound to represent the people in South China by saying that if this union hymn book is published in mandarin, it cannot be used by us without revision. If it could be put into readable wen-li, we could have a version with as few alterations as possible. I only mention this to show the spirit in which we come to meet you."

Mr. Tewksbury :—

"A word of explanation. In my use of the term mandarin hymn book, I of course included wen-li. These hymns are not mandarin in the sense of not being wen-li."

Mr. Candlin :—

"I think the term is apt to mislead us. It is hard to make the distinction as to just what is mandarin and what is wen-li."

Rev. C. E. Ewing :—

"Would any but the educated people be able to read a wen li book?"

Mr. Pearce :—

"It is very largely used in Canton and Hongkong."

Mr. Tewksbury :—

"The hymn books here are intelligible to those in North China, and are a higher form of wen-li than is absolutely necessary, so I think there will be no trouble on this point."

Rev. D. Z. Sheffield, D.D. :—

"I had in mind to suggest that it has been brought clearly before us that this little book has been prepared at the request of the Tract Society, and not directly by our body; but it has

been a faithful and an honest piece of work in the interests of our general union, and it has occurred to me that a motion could be cast in the form of recommending that this book be sent out by the Tract Society as a tentative effort in the direction of supplying a union hymn book and further steps could be taken in regard to the perfecting of this. I realize the difficulty of finality. We want it tentative.

I am not thoroughly acquainted with the membership of this committee. I understood that largely it was composed of men of musical ability; that they were to select hymns that could be sung; and that men like Doctor Goodrich, and other persons, who had done a great deal of work in the direct line of hymnology, were, perhaps, to be reserved for a larger work. As I remember, last year the larger work was very distinctly in mind, and this one was approved as something tentative which would be at once practical and appropriate to all China. I do not know how much the best Chinese talent was at the command of the members of this committee at Peitaiho. Even after the work of the committee, probably, the members of the committee would agree that all of these defects that Mr. Tewksbury has pointed out still exist in part. I have only had twenty minutes time to look at these hymns. I glanced at one hymn. My own impression was that the first verse was poetry. I did not discover any poetry in the remaining lines. The form of poetry was there, but I did not discover any poetry in the other lines. That was simply my capacity to appreciate. I should be glad to see this very faithful and honest work recognized, and the Tract Society encouraged in publishing it, and let those thoroughly interested in it secure it and use it tentatively. I suppose it will be wise that a properly constituted large committee should be appointed for all China. I suppose that poetical capacity in the highest requirement for this. A man like Doctor Goodrich, who is both a poet and a musician, is especially valuable. But while Doctor Blodgett had the poetical sense, he was not a musician, and yet perhaps no man in China has produced hymns that are going to stand more permanently than Doctor Blodgett's. I think this was largely because he had Chinese linguistic power as well as poetical ability. I think that ultimately these Chinese hymns should have the work of first class Chinese poetical scholarship. We know that there are multitudes of hymns, which we foreigners sing, which do not give us the cold chills, but they do so affect a Chinese scholar, and he writes it down to the

foreigner's incapacity. I should be glad to see this hymn book put into circulation in a tentative form, and these hymns revised and made more perfect; and upon that, and outside of that, I conceive that there is room for the larger work of the best poetical talent, gathered up into a committee. We realize the advantage of a number of men working together. Criticisms are of great importance in the start."

Rev. H. H. Lowry, D.D. :—

"In order to get the sense of the meeting, I would like to offer the following:—Resolved that it is the conviction of this conference that the time has arrived for the preparation of a Union Hymn Book for China, and that the Reference Committee be asked to devise means to this end."

Bp. Bashford :—

"If I remember correctly, Doctor Cochrane read the statement that in West China they have a union hymn book, and he also read of another union hymn book. I have wondered, and should like to ask for information, how far the committee has availed itself of the work of the West China people, and of any other people, and how far also it has availed itself of the labors of Chinese scholars in its decisions."

Mr. Tewksbury :—

"In regard to the Chinese scholars, at Peitaiho the committee met without Chinese help; other than that of a student and one thoroughly good Chinese scholar. The workers throughout the year had the aid of Chinese scholars. Some of the committee's work has been done exceedingly fully, done with the help of the best scholars. Some of the committee's work has been gone over by the best Chinese, from time to time, and finally by the missionary himself. This was as to the selection of the hymns. The difficulty in this selection has been that we would find a first-class first verse of one hymn and a first-class second verse of another hymn, and it was almost impossible to say definitely which hymn was the best."

Bp. Bashford :—

"You were pledged then to take one version throughout?"

Mr. Tewksbury :—

"We realize that this book is seriously incomplete. We

bound ourselves to take one version throughout, knowing that it would cause great discussion if we changed the hymns, and what slight changes we did make, the substitutions were agreed upon only with the unanimous approval of the committee. Consequently we had to leave hymns in simply because they were the best version we had. Perhaps Dr. Sheffield would pick that hymn out, of which he complained, if he had the hymns before him to select from which were available to the committee. We utilized all the books we could get at, and considered every book we could buy."

Ep. Bashford :—

"Did you have these other union hymn books?"

Mr. Tewksbury :—

"We made use of the union hymn books. The largest union hymn book was that of Doctor John. This West China book was one of the main books we used." (Mr. Tewksbury showed various other books on the platform, of which use had been made). "In regard to the changes of which the Bishop is speaking, we thought we wanted a union doxology, and so we took the first and third lines from Doctor Lees and the second and third lines from Doctor Blodgett. It might be well to define, what is a union hymn book?"

Rev. C. H. Fenn :—

"How would it do to adopt as our understanding the action of the Peitaiho Conference of 1904? which was as follows:— 'Resolved, that it is the opinion of this Conference that a Union Hymn Book for all China should be prepared, to comprise approved hymns, both in wen-li and kuan-hua; the wen-li, for the most part, to be simple and perspicuous; the kuan-hua, for the most part, to be pure and dignified, but to include a considerable number of hymns suitable for use among the uneducated.'"

Amendment by Rev. E. J. Cooper that the word "tentative" be included and that the resolution be submitted to the Shanghai Union Conference of 1907. Wherry expressed himself as in favor of "tentative," but did not want it referred to the Shanghai Conference. Lowry expressed a similar opinion.

Dr. Cochrane :—

"How are we to appoint a representative committee here?"

Would it not be better to wait until the conclusion of our meeting, and then get several brethren appointed, and ask them to go to the various sections of the empire and get committees formed on the spot. We can't get a representative committee here for a union hymn book."

Dr. Lowry :—

"My idea was to get the sense of the meeting on a union hymn book, and then the appointing of this committee can be referred to the Reference Committee."

Mr. Candlin :—

"The resolution amounts merely to instruction to the Reference Committee."

Mr. Tewksbury :—

Is it to be a union hymn book exclusive of all these hymns?

Dr. Lowry :—

"That is what we have been discussing for two years. We already have a definition."

Rev. Jas. Webster :—

"The meeting at Peitaiho was largely from North China, and that decision as to definition was largely one made by missionaries belonging to Northern China. Are we bound to a decision, made at Peitaiho by the missionaries of North China? This is a conference of all China, and in that case we are not bound to follow that decision. The question we have to decide is this: Is it possible to introduce a hymn book for the whole of China? After having listened to our friend from Hongkong and hearing others, I have my doubts about this. If it is impossible to get a book acceptable to the whole of China, what is the use of having that committee. Would it not be better first of all to settle what sort of a hymn book we should set about to get. First settle whether it is possible to have a hymn book for the whole of China. I think that would be the more difficult question of the two."

Mr. Candlin :—

"That would be the more difficult question of the two. You can only settle it by trying it."

Dr. Looney :—

“ I was basing my thought on the voluminous correspondence, and the prevailing sentiment that it is not only possible, but desirable ; and not only desirable, but possible.”

Mr. Ewing :—

“ I wonder if it would not be possible to look over this hymn book, and see whether the book could be read in Hongkong. Find out whether it could be used all over China. If, for instance, the representatives from different parts of China would say that the book would be usable in those parts of China, then we would be perfectly justified in the use of such a committee.”

Dr. Wherry :—

“ As this discussion is simply to find out the prevailing sentiment here, we are quite competent to act. A motion has been made that we confine ourselves in the first attempt to one hundred hymns to be embraced in any hymn book which may be published in any part of China. I would like to hear this question discussed.”

Rev. S. E. Meach :—

“ We may make haste by going much more slowly. We are premature here in passing resolutions except of the most general kind. If there is to be, as there is to be, as there should be, a federation of the churches of China, with a federation council to be appointed, it seems to me that it would be in plenty of time if this federation council shall appoint this committee from its own number or from any other place it may see fit, to draw up this union hymnal. They will be in a much better condition to decide to what extent it is possible, and what type it should be. We here represent only North China, with very few exceptions, and it seems that we shall do much better if we leave the matter over as to what the union hymn book is to be, the size of it, the style of it, etc., to be decided by a committee appointed by the conference. We are here merely to favor a union hymn book.”

Dr. Cochran :—

“ Could we not pass this action as the mind of this meeting ? ”

Mr. Candlin :—

“I take it that the object of these motions is that our various views shall not be lost. If no motion is made, the committee will only have its memory to depend upon as to what was the mind of the meeting.”

Mr. Cooper :—

“I am in sympathy with Mr. Webster's remarks to take the sense of this meeting to find out whether it is possible to have a union hymn book which is possible for North and South China at the same time. Representing the C.I.M. in Shansi, I may say that we would not be prepared for a wen-li book which would be suitable for Canton. As representing those churches, I could not support the proposition, that is for a book which was suitable for Canton and Shansi. It may be that many would be convinced that it is an impossible arrangement. Would it not be better to take the sense of the meeting?”

Bp. Bashford :—

“I think we are on the road to a helpful solution of the question. There has been a motion made that we have a union hymnal. There has been an amendment to that motion that it consist of one hundred hymns, answering the very question asked here, and that they be added as a supplement to the existing hymnals of the various Missions. There has been a question raised as to whether any such hymnal is possible. Those who hold that it is not possible will vote against the proposition; those who believe it is, will vote for the proposition. This vote will let this committee, which has to bring in the resolutions on Saturday, know what the sense of this meeting is on this question. It seems to me if we take this vote, this committee will have something definite before them. If Doctor Cochrane represents the sentiment of China, the judgment of the men is that such a movement is feasible. We are to decide what we think on the matter.”

Dr. Sheffield :—

“I think we are moving in the right direction. I sympathize with Doctor Lowry in regard to our, in general, approving a union hymn book. I am satisfied with Doctor Wherry's suggestion that this committee concern itself at first with a hundred hymns. I think that the book will have the hymns largely

written in wen-li. I see no difficulty in the friends in Shansi and Western China using the wen-li. I see no difficulty in having these one hundred hymns which we shall sing in Foochow and Shanghai, and indeed, everywhere. My thought was that this should be given into the hands of a committee. It could be wisely constituted of five representatives of the best poetical talent throughout China, five or possibly seven. Time could be given to the selection of these men. Let this work which has been done be perhaps a basis. This is a splendid basis. The brothers recognize that it is only tentative. I think we are moving in the direction of right union."

Mr. Candlin :—

"Some of us here seem to think that such a book is not possible. That depends on what you mean by the term "Union hymn book." We cannot settle that immediately any more than we can settle what sort of a book we are to have immediately and by this meeting. Some kind of a union hymn book is undoubtedly possible just as some kind of a federation is possible."

Mr. Pearce :—

"The Reference Committee will appreciate any light which this meeting can throw on the way it should take. If this meeting will clear the way for the Reference Committee by such a discussion as we have had here, it would be advantageous."

Dr. Wherry :—

"Just a very brief remark to throw light on the question of style. I have looked over a part of these hymns, and if these can be sung in Peking and Shansi, then a wen-li version can be prepared for the church. It might be lower wen-li and still be perfectly intelligible in Canton."

The motion was carried unanimously.

Bishop Scott lead in a closing prayer, and the conference adjourned.

At the evening session of the Conference, in the M. E. Church at 8.00 P.M., the Rev. T. W. Pearce presided, expressed his pleasure in attending the conference. Addresses were delivered by Bishop F. R. Graves, of the American Episcopal Mission in Central China, and the Rev. M. Mackenzie of the Canadian Presbyterian Mission in Honan. These ad-

dresses, being made without notes and not recorded in full, it is impossible to report in other than briefest resume. Bishop Graves believed this Conference more valuable in the greater things of which it was the beginning than in the questions which it would itself be able to settle. He declared one of its greatest benefits the opportunity to know other missionaries better, to come nearer together in mutual respect, love and prayerfulness. A Federation is very important for securing the objects which we have in common. Mr. Mackenzie urged that, while neither visionaries nor idealists, missionaries must have both visions and ideals. We must be one in Christ for China, which is now out of Christ, that we may give to her what we have received, do for her what has been done for us. We must not fall behind the general world-movement toward federation and union. The strongest part of what we have to give to China is what we hold in common; the weakest part is that which separates us. The vision of the world in Christ yet to be will bring us together in an irresistible unity.

FRIDAY'S SESSION. 9 A.M.

Bishop Graves had charge of the devotional service. After this, the minutes of Thursday's session were read and approved, and the roll was revised.

Mr. Candlin:—

"The first subject is the Designation for Churches and Chapels. I will call upon the Rev. John Wherry, D.D., to open the discussion. I hope we will all remember the apostolic maxim about redeeming the time."

Dr. Wherry:—

COMMON DESIGNATIONS FOR CHURCHES AND CHAPELS.

In the replies to the suggestion of common designations for churches and chapels, there is, as on other points, a surprising degree of unanimity on the main question. There is however some diversity of opinion as to what terms should be actually adopted. I would suggest that our discussion this morning should particularly embrace this point. If we accept common designations for churches and chapels, shall we have separate ones for each, or will one designation, as some suggest, answer

for both? If so shall it be Ye-su T'ang, Chi-tu T'ang, Fu-yin T'ang, Chiang-shu T'ang, Chiao-T'ang, Li-pai T'ang, or one of these terms with an added "Shêng"? From the replies to our first circular we learn that some regard the matter as of little moment. Some think that with any or all terms in ordinary use the Chinese will not fail to recognize Protestant Churches as one. Anglicans generally, many American Episcopalians, not a few of the China Inland Mission who may perhaps have come from the Church of England, and others, object decidedly to the use in this connection of the personal designation "Ye-su" as contrary to Chinese usage and ideas of fitness, and leading to actual profanation by putting it too familiarly into the mouths of the Chinese rabble. Some would substitute "Chi-tu" for "Ye-su," believing that a few years persistent use of this term would make it sufficiently intelligible. Others think it is too late to adopt "Chi-tu" outside of Church circles; whilst others still dislike the association of sounds as suggestive of an objectionable meaning. Anglicans,—even Anglican bishops,—we learn, could not make an immediate change. A council has directed the designation of their churches by the characters "An-li-kan," an alliteration of the word Anglican, and this for them must stand till another council sends down a new order. In general they seem to think the change hardly worth the trouble.

Yet after all, small as the importance of common designations for churches and chapels may at first sight seem, one unvarying sign confronting him in every city, town and village where the Gospel is preached, would to the ordinary Chinese be about the strongest possible evidence that that Gospel is one, and that with so many united in propagating it, it is likely to prevail even in his Empire.

If asked as to my own choice among the terms I have mentioned, I would say for chapels, or preaching places, "Fu-yin T'ang," and for churches for Christian worship, "Li-pai T'ang." There is very high Chinese authority for saying that the combination "Fu-Yin" is a most pleasing and suggestive one to scholarly minds, and one that by sufficient iteration will gain, and convey, fully all the meaning attached to the English word "Evangelical." I am aware that unhappy uses and associations have made even this English word distasteful to some; and possibly this may with a few, discredit the corresponding "Fu-Yin." But I trust this will not prove to be the ease. It should be remembered that any good term is

liable to a similar misuse. Let the Church in China select or invent the best term to be had, and then seek to preserve its dignity and sanctity by discriminate use. One can imagine "Fu-Yin" so consecrated to the expression of a cardinal Christian idea as to grow in beauty, favour and power with each generation of the Chinese Church; just as many English words have grown with us that in their beginning were less euphonic, and less closely related to the ideas to be expressed than this.

Another possible term is "Chiao T'ang." This is now becoming familiar as the ordinary designation of all churches,—Romanist and Protestant,—in Chinese official documents,—edicts, proclamations, etc., and in newspaper articles. It would thus have an advantage of catholicity that some of our Anglican and Episcopal correspondents would appreciate who lament that most attempts at church unity are not on a sufficiently broad basis. We could not expect, however, our Romanist brethren to lay aside their own distinctive appellation, "T'ien-Chu T'ang," in their prescriptive and exclusive right to which they are not, on the other hand, eager that we as heretics, should share.

"Chi-tu T'ang" is another combination that has votes in its favour. For the present, and as long as China remains predominantly non-Christian, it would be appropriate. It is in use, I believe, amongst the Japanese. But when Christianity becomes the universal faith, it would, as an unnecessary distinction, become obsolete in this use; just as "Christian" has ceased to appear as part of the designation of churches in Christian lands, except when employed to define a later denomination of the Protestant Church.

TERM FOR THE WORD PROTESTANT.

I have been asked to say a few words upon the adoption of an equivalent in Chinese for the word Protestant. For the emphatic sense embodied in this word at the beginning we scarcely need a term. It is true there are some things supposed to be in a certain sense Roman Catholic that need protesting against, notably the injurious and unjust proceedings we hear of from time to time against non-Christians, and occasionally against Protestant Christians, which even those who look on their Catholic brethren with the greatest charity as fellow workers in a common cause find it hard to excuse. But I take it is not our business, in a land like China, with its

immense opportunities for imparting indispensable truths,—whether common to Catholic and Protestant alike, or distinctively of the latter faith,—to spend our energies in protesting against errors in creed or practice which, however objectionable, or even dangerous, they may seem to us to be, are not in the thought or acts of those we teach, be they Christian or pagan. It might be said also that we already have a distinctive term for Protestantism, “Ye-Su Chiao,” or “Ye-Su Shêng Chiao,” for which, if we dislike the too common use of the personal name of our Lord, we can substitute the characters “Chi-tu.” But though this is true, and though it is true also that few of us have a desire to narrow our creed down to a mere protest, yet it is no less true that there is a concept of importance that still lacks its exact expression. We may save ourselves the trouble of finding a word to protest in, but we do need a term, not yet in common use to define a system of doctrine and thought that, however much it may have in common with another system, is by no means the same, and which often needs to be differentiated from it.

Several terms have been recently suggested in the Chinese Recorder to fill this need. Some of these, excellent in themselves, do not clearly and forcibly present the precise essential thought that should predominate, or seem to embrace other ideas that it would not be well to admit even by implication to be true. “Hsin Chiao” for instance, which has recently been used in a Chinese official document as the designation of Protestantism, harmless as it seems at first sight, undoubtedly suggests, if it does not necessarily imply, that the teaching designated by it is a new theology; while the essence of Protestantism, as we understand it, is that it represents the original creed from which the form protested against is a departure. A happier suggestion is the addition of “Chêng,” “According to the standard,” “Orthodox,” to a combination already in use, as “Ye-su (or Chi-tu) Chêng Chiao.” This would imply indeed that there is a “hsieh” or “heterodox” creed opposed to ours, but in a most inoffensive way. At the same time it would serve as a basis for an explanation of its significance by theological teachers or others when occasion required. “Fu-Yuan,” “Return to the Original,” is another suggestion in the same line, similarly implying, and equally mildly, a departure from fundamental truth, to which we should return. “Fu-Yin Chiao” has been suggested both for Protestantism and Christianity. For the former, it would be much the same

designation as that adopted by Germany for its State Church. Enlarged by the addition of "Chêng" as defined above, it would be the equivalent of the "Orthodox Evangelical Church," supposing "Chiao" to adequately represent "Church." For Christianity in general, perhaps no better term can be found than the alliteration "Chi-tu Chiao." It has the prestige of adoption by the Christians of Japan; and it would be well to have a common term for the two Empires so closely related.

It would not be easy to secure the recognition by the Roman Catholic Church of any term for Christianity that this or any other Protestant council might propose. It might even require a confederation of the Protestant Churches to secure the universal use of such a term by Protestant Christians; which adds another to the many strong arguments for confederation.

Dr. Cochran:—

"The correspondence to hand shows almost complete unanimity on the two designations Fu Yin T'ang and Li Pai T'ang. I do not quite understand Wherry's remarks about the number of designations that had been suggested. So far as the correspondence shows, and especially the correspondence of the last year, that is the correspondence subsequent to the Peitaiho Conference, there is almost absolute unanimity on the suitability of these two designations. They seem to be used almost over the whole country. I have received letters from almost every part of China, saying these are the designations now in use. There is absolute unanimity, except perhaps in the case of the Germans and one or two others. I have a good many letters here dealing with the best term for Protestant Church.

There is another point which, perhaps, I ought to mention. Some say that they would prefer to have one common designation for both churches and chapels; that they would prefer not to distinguish between street chapels and places of worship. They would prefer Fu Yin T'ang or Li Pai T'ang, most of them the former, because they think that would be favorable for both. These are comparatively few in number. One writer says, 'Yes, a common designation for churches and chapels; that is, churches and chapels having one common designation.'

On the question of Chi Tu, or Yie Su, most people who remark on that prefer Chi Tu. I can find only one letter on

the spur of the moment that objects to that term, and I think that is the only one that has been received. Among the C.I.M., there is a very strong protest against the use of Yic Su Chiao."

Mr. Mackenzie :—

"What is the reason for this opposition?"

Dr. Cochran :—

"The common use of the personal name of Jesus."

Dr. Wherry :—

"The reason given is the profanation of the name. It is in the mouths of every one. The coolies on the street are getting to use the term, and it becomes too familiar in their mouths."

Dr. Cochran :—

"In West China, these terms are used almost universally, the only exception being the London Mission. They insert Hui, Fu Yin Hui T'ang. In a letter from the Advisory Board of West China, which I have not yet read, reference is made to the four questions under discussion. I think I read the reply to the question of the hymn book yesterday. In the reply to the second question, the secretary says in regard to a common designation for churches and chapels, that for some time a majority of the Missions in West China have adopted the term suggested. The A.B.M.U. still retain Chiao T'ang and the L.M.S. still retain their former name.

I have here a report of the Hunan Missionary Conference, held at Ch'angsha, June 19—21, 1905. The report of the committee on terms was presented in the following resolution. 'Resolved that we use the following terms. For Christianity, Chi Tu Chiao; for Protestantism, Fu Yin Chiao; for street chapels, Fu Yin T'ang; for churches, Li Pai T'ang. Adopted by a vote of twenty-two to two. Motion that the above be forwarded to the Peking Missionary Association.'

I think these are the only extracts I need to read. The others say, 'Yes, we agree,' or else, 'We already use these designations.' These designations are used over the entire empire, and are favored by every one with hardly an exception."

Mr. Webster:—

“There has always been a question in my mind who it was that originated the name Yie Su Chiao. Was it the Christian Chinese or was it the missionaries who began the name Yie Su Chiao? Did the early Christians originate the term, or was it of heathen origin? There is some inheritance, but it is neither historical nor scriptural, it seems to me. I should like very much if we could get a name for Christianity; for the Christian Church. Yie Su Chiao every one must admit cannot be considered for a single moment. Surely no one will argue that Yie Su Chiao is the proper name for the Christian Church. We have not got a proper name for the Christian church yet, except those who have chosen Chi Tu Chiao, which seems to me just as near as we can go. In the New Testament, we never hear of the Yie Su Chiao. The Church of Christ in the New Testament^e is spoken of frequently, or the Church of the Living God, but I do not think that we have an equivalent in the New Testament for that name, Yie Su Chiao. Certainly it is not historical. The only branch of the Christian Church in the west who have chosen that name are the Jesuits, and I believe in China they call themselves still the Yie Su Hui. I think it is high time we Christian missionaries agreed to drop Yie Su Chiao as the designation of our Christian Church and chose something else. Chi Tu Chiao seems to me to be an exceedingly good one. It is the name which the Church in Japan has chosen. Japanese Christians are coming over to Manchuria now and beginning services, and I find everywhere Chi Tu Chiao is the designation of the Christian Church of Japan as we find it in Manchuria. In regard to the designation of churches and chapels, that is a minor matter, it seems to me. The great and important thing is to get a common designation for the Christian Church.”

Rev. W. T. Hobart, D.D.:—

On the general subject let me give a little information which perhaps may be new to some of you. I saw in Shantung within a week or two a pamphlet that is being circulated by the officials in China among the officials, relating to the relations between the people and the church. The only point I wish to speak of in regard to it is that it gives one little chapter relating in a brief way the history of the Christian Church and the rise of Protestantism; and it speaks of the

Catholic Church as the T'ien Chu Chiao, and calls that the Yuan Chiao in distinction to Hsin Chiao, which refers to Protestantism. I do not know where this pamphlet comes from. I think it is sent by the viceroy to all the officials under his jurisdiction."

Dr. D. Christie :—

"In our last conference in Manchuria two and one-half years ago, we had the first Peking circular, and it was considered at that meeting. We were quite unanimous in favor of having a common designation for chapels and churches. The question of the words to use for our general church was not considered by us. I have not the slightest question, if we should consider this matter to-day, that we would be greatly unanimous in favor of Chi Tu. We have now the Japanese with us and they use Chi Tu. We have been compelled in country districts to change the Yie Su to Chi Tu. It is very important that the soldiers know us when they see us. That is one reason, an external one but an important one, for the use of Chi Tu Chiao. Li Pai T'ang and Fu Yin T'ang are easily dealt with. We are quite unanimous in these designations.

Another matter which has occurred to me. I was reminded that there is a Presbyterian United Committee meeting in Shanghai. I hope that committee will be absorbed in this committee very soon. They unanimously adopted the word Chi Tu. That is also an important matter so far as it goes. We think we know Manchuria. We can't speak with any degree of authority, but I think we would be pretty unanimous in favour of Chi Tu instead of Yie Su."

Mr. Candlin :—

"I perhaps ought to inform you, if I may use a coined term, that the discussion with reference to a term for the Christian Church is "extra-programic." Our subject is the Designation for churches and chapels."

Dr. Stanley :—

"Has there been any communication in the letters or from any source whatever in regard to the use of one term for churches of worship and preaching chapels? Many churches and chapels are used for both; the church uses them on Sunday, and they are used every day during the week. Would we call it Fu Yin T'ang or Li Pai T'ang?"

Dr. Cochran:—

“Almost without exception when one designation is preferred, it is Fu Yin T'ang as a designation of the whole.”

Mr. Cooper:—

“As representing the P'ing Yang Conference of the church in Shansi, I should feel it my duty to give their decision at this point. At that conference there were thirty missionaries and fifty-eight native delegates, representing sixteen mission stations and about twelve hundred church members. After strong and full discussions, the following decisions were arrived at: We were unanimously in favor of Fu Yin T'ang as the name for street chapel and Li Pai T'ang as the designation of places of worship.”

Dr. Cochran:—

“I must beg the pardon of the gentleman for not having read the report of that Conference.” (Doctor Cochran then read report given above, with the following addition) 93% of the native delegates favored the name Chi Tu in place of Yie Su, and the missionaries favored adopting their suggestion, and voted to adopt Chi Tu.”

Some Brother:—

“Has any suggestion been made about the preaching chapel that it should be translated as Chiang Shu T'ang. It seems to me that is the natural translation.

Rev. L. B. Ridgely:—

“We are certainly in danger of introducing a difference between the church as a body of believers and the church as a place of worship. The church with us means either the congregation of Christian people, or the place where they meet to worship. We must decide what the body is to be called and then we must decide what the place of meeting is to be called. We ought not to decide upon any term for the place of meeting which involves the people as a body of believers. As to the place of meeting, it seems almost necessary to make a distinction. The place of meeting entirely for worship should be the Li Pai T'ang; the mere preaching place, the Chiang Shu T'ang. The place for both, either chapel or preaching place, could be called by this name and known as a Chiang

Shu T'ang, and also Li Pai T'ang. That term should be one which does not involve the name of the body. Amongst ourselves, as you know, we use Li Pai T'ang for the church; but we have preaching halls, and I think we should call our preaching halls by the name Chiang Shu T'ang.

As to the name by which the body should be called, there seems to be unanimity throughout the country as to the possibility of the use of the term Chi Tu. While there is the official title, I see no reason why we should not be able to accept the term Chi Tu Hui as a term, not as an official title, a term for common use. Not the other, as the most of us have objection to that seemingly profane use of our Lord's name. It seems to me that not only might we use that, but there is a general tendency that way. The historical situation in Manchuria, where Japan is pressing in on our work, and the historical situation throughout China, seem to indicate a tendency that way. Chi Tu Hui or Chi Tu Chiao would be the term which is commonly used in Chinese official documents and amongst the people to designate us as a body."

Dr. Cochrane:—

"May I be excused for speaking so often? With reference to the designation which has just been mentioned, Chiang Shu T'ang, in our former canvass of China, several suggested that as a designation. The suggestion came mostly from Manchuria. In this later canvass not a single missionary has referred to the designation Chiang Shu T'ang. I understand that the word An-li-kan for the Anglican church was chosen by the Lambeth Conference, and that this designation cannot be changed without the action of this same body."

Bp. Graves:—

"The term An-li-kan did not come down from the Lambeth Conference. It was at a conference of the English-American Bishops in Shanghai in 1897 that the term was suggested, and it does not bind now any but the bishops who were present then, and could be very easily changed. But at the same time, in considering that very term, they suggested Chi Tu Chiao as a suitable term to use among ourselves for the name of the Christian Church. I think there would be a great deal more chance of our uniting on that term."

Bp. G. D. Iliff :—

“The term An-li-kan is practically the same as the Kung-li Hui of this Mission. It is not necessary that we say that Christianity is An-li-kan Chiao at all, although our special work would always be called An-li-kan, and we would say that we belong to the An-li-kan denomination. As regards the term Christian, we belong to the An-li-kan Hui of the Chi Tu Chiao. We are bound to An-li-kan to a certain extent, but not as a hard and fast rule.”

Rev. F. E. Meigs :—

“I am ready to propose a motion, if it is in order, that we call our chapels and churches Fu Yin T'ang, one designation for both.”

Mr. Ewing :—

“I make a motion somewhat similar to that to this effect, that we recommend the adoption of Fu Yin T'ang, where there is only one chapel, and that when there is another, we use Li Pai T'ang. It is important that those chapels which face on the street should be all called alike, and there seems to be an agreement that this designation should be Fu Yin T'ang. Where there is a place of worship inside of the compound for the church alone, that could be called Li Pai T'ang.

Motion seconded.

Mr. Ridgeley :—

“It is not at all likely that we could accept Fu Yin T'ang, even as a preaching hall. I would suggest Chiang Shu T'ang. Fu Yin T'ang seems to be the term for Protestant Christianity, and we, I am quite sure, in our missions, would fail to adopt it as a title, for chapels while Chiang Shu T'ang would be adopted.”

Mr. North :—

“I should decidedly object to the Chiang Shu T'ang, and stand by the Fu Yin T'ang.”

Mr. Ridgeley :—

“If the title of the place is Chiang Shu T'ang then any other distinctive title might be added according to the wish. There might be Fu Yin Chiang Shu T'ang.”

Dr. Cochrane :—

“That can be quite easily met by saying Chi Tu Chiao, Fu Yin T'ang, instead of, as was first suggested, Yie Su Chiao, Fu Yin T'ang. I think that would meet his objection. I should like to point out that we are a very small number, and the only two suggestions which can unite all the empire are Fu Yin T'ang for street chapels and Li Pai T'ang for places of worship. If we adopt any other, it only means that it carries the number of people in this chapel.”

Some Brother :—

“On my district since 1900 a new sect has arisen which calls itself the Fu Yin Chiao. Their halls in all the cities are designated the same as we designate our chapels.”

Mr. Webster :—

“Up in Manchuria, one-half of us use the Chiang Shu T'ang, and the other half the Fu Yin T'ang, and we never have any difficulty. I believe in leaving it very free and open.”

Dr. Cochrane :—

“We are not quite at liberty to leave it free and open because these letters, many of them, emphasize the great importance of having common designations.”

Mr. Ridgeley :—

“I thoroughly advocate the free and open principle myself. This session might recommend one distinctive title, but I think our Mission would not adopt Fu Yin T'ang. I see the time might come when we would adopt the distinctive title proposed.”

The Question was put. Carried unanimously.

Mr. Candlin :—

“What is to become of our distinctive names. We must for purposes of convenience distinguish between one mission and another. What becomes of these designations. It seems to me that we shall have to use them.”

Mr. North :—

“I think that for legal purposes we shall be required to keep our distinctive titles. For instance, in the purchase of property.

Mr. Webster :—

“ So long as we confine them to our title deeds, and only refer to them when we have cause to, it will be all right. I strongly feel that we ought to refrain from distinctive names, in our foreign sense of denominations, as much as possible.”

Rev. A. Lutley :—

“ How do you designate the various mission stations here in Peking ? ”

Mr. Meach :—

“ We designate our various missions by geographical names, according to their geographical location. This mission is Têng Shih K'ou, and the Methodist Mission is Hsiao Shun Hu-t'ung. These names have no reference to the various denominations.”

Mr. North :—

“ With most of the missionary secretaries in London, we had the privilege of interviewing our British Minister, and one of the things on which he laid stress was that one of the leading missionaries in each Mission should be the representative of that Mission whenever disputes took place with the Chinese, and that there should be distinctive names, so that they could at once identify the different Missions. I think that we shall find that we are obliged to stick to these distinctive terms. I myself am in favor of these general terms, but I do think in legal questions we shall be obliged to have these distinctive terms as well.”

Mr. Candlin :—

“ I think this is a matter of definition rather than of dispute. I myself am enthusiastically in favor of both terms. I can't quite see yet as to the use of them. I am engaged just now in building a church in Tientsin, and I have enthusiastically put the name of our Church on the front of it. Of course, I intended to have a street sign with Fu Yin T'ang on it. I didn't realize that I was disobeying by putting this name on the front of the church; but I shall very gladly take down the name Sheng Tao T'ang and replace it by Fu Yin T'ang.”

Mr. Meech :—

“It seems to me that these names by which we are known among ourselves must be kept. We shall be until the end, the Lun Tun Hui, or at least, until the church is united in organic union, there will be these distinctive terms. These terms need not be emphasized in our dealings with people on the outside.”

Mr. Mackenzie :—

“I understand that the use of these distinctive terms shall be as restricted as possible. We seem all to be in favor of the larger names. There will be times when we will need to use the local names. But I think we are all in favor of larger and Christians names, whenever possible.”

Mr. Caudlin :—

“The London Mission Chapels have always been called the Fu Yin T'ang; so when their members from other places come to Tientsin or Peking, they will wander into the Churches of other Missions.”

Mr. Webster :—

“No, the members of other churches will all wander into the London Mission.”

It was voted to refer to the Reference Committee a motion to recommend the universal use of the name Fu Yin T'ang for street chapels, or those used for all purposes, Li Pai T'ang for buildings used chiefly for the services of the Christian Church.

The question of uniform designations for God and the Holy Spirit was presented by the Rev. H. H. Lowry, D.D., as follows :—

“THE TERM QUESTION.”

In the reorganization of the work which was necessitated by the disturbances of 1900 there was manifest a very general impression among missionaries that an opportunity for union in many lines of work was providentially offered, and a desire that denominational differences should be eliminated to the greatest possible extent that a united front might be presented to the world, and especially to the Chinese. In the reorganization of the North China Tract Society we found the opportunity to avoid the vexatious custom of printing every tract in three different sets, of terms for God and Holy Spirit by

consenting to the use of a common set of terms in all our publications. It was distinctly understood at the time, and this view has been kept prominent in all that has followed, that this is not a proposal to reopen the "term question," but to seek WITHOUT discussion, by mutual concession terms that would be acceptable to nearly all missionaries in publications. It was also thought that such a beginning thus put into practical operation in one line of work would grow until these terms would be generally accepted and all Protestant Christians become united in the use of a common designation for God and Holy Spirit.

A generation of new missionaries have come into the field since, by tacit consent, this long, and at times bitter controversy on the "Term Question" ceased. Very few of the missionaries now active in China have prominently entered into this discussion, and are therefore better prepared to make any concession or to accept any solution that will tend to harmony and make us one in the great work of China's evangelization.

My first introduction to the discussion was at Foochow where there were two very distinct parties in the mission, divided on the "Term Question." The minority, preferring Shen for God, had for the sake of harmony very wisely refrained from agitating the subject. Before I had sufficient experience to form any settled convictions on the subject I was transferred to Peking. Here I had the great privilege of becoming acquainted with such a company of missionaries as have seldom, if ever, been gathered together in one station in China. They were Burdon and Schereschewsky, both afterwards Bishops, Drs. Blodget, Edkins, Martin, and S. Wells Williams, who, although connected with the Legation was always at heart a missionary. They were all men of large experience in missionary work, of fine scholarly attainments, sinologues in the highest sense of the word, of deep spirituality, and zealous for the best interests of the Church in China. They were engaged in Bible translation, and the "Term Question" was the most prominent subject on all occasions where two or more of these great men met, at missionary associations, at the dinner table, or elsewhere, but their erudition and arguments drawn from Hebrew, Greek, and the Chinese Classics, often expressed in the most vigorous language, and sometimes with intense excitement, failed to produce the conviction that either side was so absolutely right that the other had no foundation upon which to build an argument, but rather that

mutual concessions would have advanced the cause far more than acrimonious discussion.

As the years passed by and the public discussion of the question ceased, and the native church increased in membership and intelligence, an increased harmony in the use of terms became manifest, and a very general desire appeared on the part of the vast majority of missionaries to draw nearer together in their work.

It was the knowledge of these facts in the meeting of the North China Tract Society already referred to, that suggested the present proposal, and that inspired the hope that it would meet with a favorable reception. The first thought was to attempt a real union on this question in a limited area that we could appeal to as an object lesson in extending the invitation to other sections to unite with us. In the discussion in the Committee that was formed it seemed best to include all the territory occupied by the Tract Society, and afterwards this was still further extended to embrace the whole Empire. Circulars, embodying this and three other propositions on which it was hoped that all would unite, were therefore prepared and sent to all the missionaries in China. The unanimity and concurrence of the replies were beyond our most sanguine expectations. Out of 314 replies from North China there were 288 who expressed themselves willing to unite in the use of *Shangti* and *Shengling* for God and Holy Spirit, while fourteen others were undecided or indifferent, and only twelve distinctly negative. From other parts of China 273 gave favorable responses, thirty-six unfavorable, while forty-eight were doubtful or made no reply, indicating for all China nearly eighty-five per cent decidedly in favor of the proposition.

To have secured an expression of this remarkable unanimity is in itself a sufficient justification of the action of the Committee, but it also encourages the hope, now for the first time in the history of Protestant Missions in China, that such further action may follow as will practically do away with the "Term Question," and make our essential oneness apparent to the world.

It was the expectation of the Committee that this result would be reached, if reached at all, by mutual concessions, and not that the occasion should be used to reopen the discussion on the merits of the terms adopted. There is no disposition to exclude the free use of any term that will aid in making known the only and true God to the Chinese, but to confine ourselves

to one set of terms in the publication of books, tracts, and the Bible. There is no doubt this course will be much more difficult for some missionaries than others, life-long prejudices will have to be abandoned, and profound convictions held in abeyance. It is unfortunate that this question has ever been made a matter of conscience, for where conscience is involved concessions are practically at an end. Is it not rather a question of Philology, of linguistic taste, and the genius of the Chinese language to convey the idea of God which has come to us through revelation and centuries of Christian teaching?

Although we must maintain the spirit of the original proposition and avoid every thing that would excite controversy it seems necessary in this introduction to call attention to the appropriateness of the terms suggested. The action proposed requires us to make no decision on the fitness of other terms for God, while at the same time it makes possible the use of the word *Shen* to be used generically for God, or gods, in places where a great many missionaries believe the other terms could not be used. Neither is it necessary to maintain that the terms proposed absolutely and correctly translate the words *Elohim*, or *Theos*. It is generally conceded that a long course of instruction is required to convey to the heathen mind the fulness of spiritual meaning and the personality of God, no matter what terms are employed. And while perhaps we may not be as positive in our opinions as was a young missionary who had been little over a year on the field, who once said to me after one of the spirited discussions I have referred to, "Well, I do not know what is the right term to use for God, but I know that *Shangti* is not a proper term," still we may insist that it is at least an appropriate term, and in the opinion of most missionaries it is the best; and furthermore it is very evident from the voluminous correspondence from all parts of the Empire that these terms proposed by the Committee are the only possible terms upon which there is any hope that Protestant Christians in China can unite with any degree of heartiness and unanimity. This proposition calls for no violation of conscientious convictions, and makes no claim to an authoritative decree, but it is a plea for mutual concessions, for love and harmony in our work.

If the highest success of missionary effort, the conversion of men and the developement of true Christian character, indicates the divine favor, then certainly God has not confined his blessing to the use of any set of terms in the proclamation

of his truth. No doubt we all are familiar with glorious revival services which were held in adjacent churches where the different terms were freely used, and with no appreciable difference in the results. This fact is an illustration that we should be slow to condemn the use of terms which have evidently received the divine approval, and to convince us that the "Term Question" need no longer separate God's people for fear of offending him.

In this connection I wish to quote and endorse the statements of Dr. Goodrich in his annual address to the North China Tract Society after this proposition on the "Term Question" had been adopted. He says, "It is time to give the world an illustration of the power of the gospel to bind together into one the Church in China. If the terms suggested are accepted, we shall have a working basis for union which will help solve many difficulties."

"We shall have as our principal word for God one which, in the minds of many, was early used in China for the Supreme Being, besides being in itself a term of exalted dignity."

"We shall have, moreover, a generic term for God to use in many places where we greatly need such a term. We shall have a term for Spirit which is distinct in its meaning and not liable to be confounded with the term for God."

And now as we near the end of the first century of Protestant effort in China we have the providential opportunity to close the discussion which has threatened the peace of the Church almost from its introduction into the Empire. This result can be accomplished not by further discussion, but by the "love that seeketh not her own," that "beareth all things," and that "never faileth." We express no opinion on the merits of the question. It is not necessary that we declare there are no other terms that may be used equally well to express the idea of God and Holy Spirit. Any one is at perfect liberty to use any term he chooses in preaching, teaching, or conversation, but our plea is that in the Bible and other publications we consent to employ the terms that such an overwhelming majority of missionaries have expressed their willingness to adopt. This Convention has been called after much prayer, and deliberation, and extensive correspondence to perfect as far as possible a plan to carry into practical effect the almost unanimous desire of our fellow-workers to unite in the use of Shangti for God and Shengling for Holy Spirit, in all our Publications and thus make the "Term Question" a matter

of history in China, and by so doing we shall remove the most pregnant cause of division among missionaries, and hasten the coming of the kingdom of our Lord Jesus Christ in the greatest unevangelized nation of the world.

Mr. Candlin :—

“I should like personally to thank Doctor Lowry for the beautiful spirit of his paper. I earnestly agree with the sentiment that where there is no love, there is no unity. It is practically love that must carry us through.

I should like also to add, in order to keep myself even for sinning on the other question, that I am a correct model on this. Immediately when our Peitaiho Convention decided upon these terms, I started the use of them and I started all the Chinese under my influence using them, and, I may say, with very great success. Indeed it reminds me of the well-known advertisement of Pear's Soap, ‘And since then I have used no other.’”

Dr. Cochrane :—

“On this subject I have very little to read from the correspondence. Some of the letters received are very controversial, just a very few of them. But I think it is quite agreed that we exclude anything of that sort in our meeting to-day, and any letters I read, I read simply because some light may be thrown upon the particular attitude of a particular mission or individual.

In North China, of course, as many of you know, we have no term question now, and the canvass of all China is about as unanimous as that of North China was last year.”

Dr. Cochrane read extracts from several letters.

Dr. Lowry :—

“I move that we adopt the following :—Resolved that we refer to the Reference Committee a motion recommending the universal adoption of the terms Shang Ti for God and Sheng Ling for Holy Spirit in all literature leaving the widest liberty in the use of terms in preaching.”

Dr. Wherry :—

“I take great pleasure in seconding this resolution.”

Rev. D. S. Murray :—

“ Can Doctor Cochrane give us a short synopsis of the recent replies on this question? Last year we had a short synopsis of the answers that came in then. I understand that since then quite a number of letters have come from all other parts of China.”

Dr. Cochrane :—

“ Our report is based on the communications received since the Peitaiho Conference. There was a reference here and there to the Peitaiho Conference, but that synopsis was almost entirely based on letters received since then.

With regard to a synopsis on the term question, it is a little difficult to make. In speaking of North China and West China, in which there is practical unanimity, I could give you figures. But with reference to Central China and South China, it is more difficult. As I read the other day in my synopsis, the London Mission in Hankow thinks this whole movement is premature, and they write in much the same terms in which Doctor Gibson has written, but their reference is to the whole Mission. Then some of the German missionaries are still very strongly against Sheng Ling. I cannot tell how many, because from two of the German Missions in the south we have no replies. I know from last year's correspondence that some of those men down there are pretty strongly against Sheng Ling. Then from the Basel Mission down in Hongkong, and in that region, I have no official reply on that question, although I have letters from individual missionaries. Several of them say that they think the Mission would fall into line, because they are not very strongly against the use of the terms.

As to the American Southern Baptists, the following sums up their position. They say that as they have got to print for themselves on account of the difference in the matter of baptism, they may as well go on using the terms they have been using. But a good many of the missionaries of that Mission would favor the proposed compromise. Then the Wesleyan Mission in Hankow, their position is a little doubtful. Perhaps Mr. North afterwards could speak about this point. They at present use Sheng Shen, but if this movement goes on and these terms prove to be the terms which are almost universally favored, their Mission would probably fall into line. I have several communications from individual missionaries

which convey the impression that they would certainly fall into line, if the other missionaries favor the compromise. That question perhaps Mr. North could somewhat elucidate. But with these exceptions, there is absolute unanimity for the use of Shang Ti and Sheng Ling. I have quoted, so far as I can, practically every possible exception in middle and south China."

Mr. Tewksbury :—

"I understand that there are 2,153 missionaries in China. Of that 2,153, approximately how many replies have you had that favor the use of Shang Ti and Sheng Ling?"

Dr. Cochrane :—

"I would like to point out to Mr. Tewksbury that our endeavor during the past year has been, not to communicate with individual missionaries,—That we did previous to the Peitailho Conference; but to correspond with Missions and get official action."

Mr. Tewksbury :—

But approximately how many missionaries do your replies represent.

Mr. Meech :—

(Looking over report with Doctor Cochrane, finds.)

621 missionaries in North China, 19 unfavorable.

210 " in West China, unanimously in favor, or a total of.

831 " in N. & W. China, 812 favorable, 19 unfavorable.

It will take some time to estimate for Central and South China.

Mr. North :—

"Dr. Cochrane referred to the position of the Wesleyan Missionary Society. I may say that the matter was discussed at our synod. I represent a Mission of some thirty male workers, and I think our unanimous personal preference is for the use of the term Sheng Shen. But we felt that, for the sake of unanimity and harmony with the other churches, we would waive that question of preference, and our united vote is now

in favor of Sheng Ling. Accordingly we felt that while hitherto we have stood shoulder to shoulder with our sister Mission, the London Missionary Society of Central China,—and from what has been said of them, I think that they intend to cling to their own convictions, and that may mean a certain breach of harmony,—we felt that the time has come when we ought to have a united term for all of China, and against our own decided personal preference, we have unanimously voted for Sheng Ling.”

Mr. Ridgely :—

“The spirit of the Wesleyan Mission is certainly admirably in that matter. But it is certain that this is a question that cannot be settled by majorities. The fact that there are only a few missionaries opposed does not mean that the other missionaries might wisely decide upon these terms. There are certain principles against which one dare not act. In matters of compromise, we dare not, on the one hand, sacrifice conscience. On the other hand, we need to be careful not to sacrifice the object of compromise. Our compromises are for getting all together, not for ruling out a few. If any considerable or important number think that they cannot come within certain limits, surely it is a subject which we ought rather to let alone.

It is not only true that some of those reporting on those terms are not favorable, but we need to remember that the whole of the Greek Church and the Roman Church accepts an entirely different term, T'ien Chu; moreover that that is the title used in the Anglican Mission and in our American Mission. I do not say that there is no possibility of any modification with us. But we would certainly seem, in deciding on the terms, like setting up another barrier against all those bodies which are using the term T'ien Chu. At all events, my earnest desire is that this assembly take no action on the matter whatever, and that we go away without taking action, content in not taking this action because our very purpose in gathering is not to take action, but to confer, see each other's views, and then these terms will settle themselves in the course of time.”

Bp. Graves :—

“Mr. Ridgely has spoken what I think myself. We, of course, so far as numbers go, are in the minority, and in an assembly of this sort where there is practical unanimity on the term

question, we may seem to be obstructing. I would say in the first place that it is not our attitude. But I would respectfully like to be recorded in saying that I think the time for the discussion of this question, the settlement of this question, is premature. I think it is a question that has long ago passed beyond the foreign missionary. Now one of the speakers, I think it was Dr. Lowry, in opening the discussion said that this question was a philological one. But it seems to me that this is just where we make our mistake, when we think it is a philological question, When we consider that under the providence of God, He has blessed the use of all terms, when we go into the question and see that outside our own Christian body, there have been other terms for God, as among the Jews and amongst the Mohammedans, very many terms have been used for God simply as a matter of history, I do not think that any body of missionaries, Protestant or otherwise, is competent to decide for one term against another. And it seems that practical questions are largely overrated. I speak without any feeling upon the subject whatever. You can use Shiang Ti and Sheng Ling, and we can use T'ien Chu. I know we have not any particular following. But the trouble comes here. It is a practical question. I am not raising a philological question at all. It is a practical question. Now with us, we are more or less committed to the term T'ien Chu, while to a great many people the very use of such a term is abhorrent. It associates them with the Roman Church, and they resent it, and I know perfectly well there are circumstances here in China under which we have been suffering, as a result of, which make it pretty hard to exercise reason or charity where the Roman Church comes in. Nevertheless looking now to practical differences, Christianity in China outside the bounds of Protestantism, or Roman Catholicism, it seems to me that if we settle definitely this question we should be simply introducing another bar, the practical result of which would be what? You settle on certain terms: they may be of convenience in printing the Bible; But you are going to exclude some persons. It seems to me that in the great generosity of the Bible Society we have already what we want. They have been willing to print in the terms which the missionaries have been willing to use, and it seems that that is a wise and careful and far-sighted way of looking at the question. If you mean to settle this question on any two definite terms, you are going to exclude some person. You are sure to arouse bitterness.

You are sure to call upon people to give up what they conscientiously believe to be a better term. And looking to the broad issues, you are raising up a bar in addition to any future union of Christendom in the future. You are going to divide, not simply on the questions of church policy, but you are going to divide on the central heart of things, on the name of God. You may say that question exists already. It is minimized by the fact that different terms are used, that all agree that these terms may be right. It is minimized by the fact that we do not try to exclude now by absolutely settling that question.

I think that Dr. Lowry also said that if we have this term, we can settle upon that and then use any other terms we choose. It seems to me that that is no settlement of the question at all. If we print one thing and read another, we shall be doing just what we do in our Mission. We accept versions of the Scripture with the Shen, and substitute our own term in reading. It seems to me that having discussed this question, we might well agree not to attempt the settlement. I know that I speak very much in the minority. The number of people who are now using T'ien Chu is perhaps small in Protestantism, outside of the Episcopal Church. But we must not forget that the term has been used; that it not only has been used, but was advocated by Doctor Blodgett and others. If you are simply going to exclude the people that use that term, that is, by settling absolutely here or anywhere else the term question, I think, very humbly speaking, it would be a mistake. I think that that side of the question ought to be considered, whether it is wise to exclude any at the present time among Protestant Christians, and whether it is wise to raise up what would prove an almost insuperable barrier to a larger union of Christians in China, which, though not anywhere in sight at the present time, in God's good providence will come some day."

Dr. Cochrane :—

"I ought to apologize to Bishop Graves and the other members of the Church of England here for not having mentioned their position. The general position among the Anglican Church is that they should not wish to depart from the use of T'ien Chu, their idea seeming to be that it would possibly make union with the Roman Catholic Church more difficult in days to come. But then it must be remembered that it might be a

large and favorable thing for any future union that we Protestants should be united and whole heartedly united. If we were united on these two terms, our position would be much stronger in any negotiations which might follow."

Mr. Murray :—

"Yesterday the Russian Bishop of the Greek Church called on Mr. Meech, and stated that in the Greek Church recently they have given up T'ien Chu in favor of Shang Ti."

Mr. Candlin :—

"The Roman Church has used Shang Ti and gave it up in favor of T'ien Chu."

Dr. Ament :—

"With regard to the remark which the Chairman just made, at the present time, one or two historical facts may throw light on the subject. I was brought up under Doctor Blodgett entirely in the line of T'ien Chu, and I well remember the instructions which I received from him, and then the personal investigation which I gave it during a series of years. I remember the illumination which came to my own mind when one or two historical facts were dug out of the past. The remark that the original term was Shang Ti is true, and that was the term which was used by the Catholic Church for six or eight hundred years in this country. But they entered into a great discussion, which discussion took place during the time of K'ang Hsi. The vast majority of the Roman Catholics were decidedly in favor of Shang Ti. If you will look into the history you will see that the question was not settled by a discussion. It was not settled upon its merits. It was settled by politics, by those who went to Rome and secured the ear of the Pope and secured the fiat of one man. The large majority of the Catholics were in favor of Shang Ti at that time. It was a tremendous argument with the Emperor, Kang Hsi that there seemed to be a certain essential harmony between the Christian ideas and the original idea of the Chinese in regard to the use of Shang Ti. He was very near accepting the Christian religion. But the fiat of the Pope came forth, and listening to the minority, the term Shang Ti was thus set aside and the church was compelled to use the term T'ien Chu. If the matter should be reopened to-day, I think we would find

that there would be many people among the Catholics who would be willing to accept the term Shang Ti. Bishop Graves made the statement, which we all accept, that there are many Christians in this empire, who are not Protestants. We all sympathize with the desire to unite with the warm-hearted Christians of the Roman Church and the Greek Church. I am entirely willing that we shall eliminate any term designating Protestant Christianity. It is enough that we have Christianity. If we have some generic term for Christianity, which would meet with the approbation of those here, and also those of other forms of faith, I think in the course of time it would become absolutely universal. At the present time, as in the past, it is certain that discussions are going on which are not apparent to us. If the Pope can settle at once, as he has in the past, why is it not possible to believe that as new light may come to the Catholic Church, as new representations may be made to some Pope, he may give some other instruction upon that point and the term T'ien Chu be recalled and the term Shang Ti become the term of the Catholic Church. I suppose the Popes of old never changed their instructions, but the Popes of modern times have restated the actions of previous Popes. I do not think that by adopting the term Shang Ti we will necessarily be setting up a barrier between us and those of other forms of faith. I think it is possible that by not fixing definitely any terms at the present time and leaving to individuals the use of any terms which they see fit, we may hinder the cause of union; and I believe that it is possible to do something which will be a push forward toward union. I think we can have the testimony of our friends in the Bible Society that this multiplicity of terms leads to much expenditure in printing and much time in keeping the records. It hardly seems fair that we should ask them to have three sets of books."

Dr. Cochran:—

(Reporting the synopsis prepared of the figures for Central and South China). "It is very hard to make correct figures. I should not like this to commit me in any way. Going over the correspondence, these are roughly the results for Central China and South China.

990 missionaries are favorable, 73 did not send any reply, 32 are doubtful, and 70 are against."

Mr. Ridgely :—

“So far as I understand the Roman position, I think it would be perfectly possible theoretically to-morrow for the Roman Church to adopt any other term which seemed right to the Pope, as the fiat was not a matter of faith, but simply a matter of regulation. I believe it quite possible that the time might come in the Roman Church when they might return to the old term. But we would hardly hasten that time by hastening the term decision here. It would be much better to be able to say that it was a term which had made its way naturally. It might provoke antagonism to take definite action.”

Mr. Pearce :—

“I should like to represent the attitude of the German missionaries. The German missionaries in South China are philosophers, and above all theologians. The German missionaries are the ones to crystalize theological terms. One of the German missionaries wrote me concerning the attitude of the Mission on this term question, and the gist of what he said was this: It may be desirable to adopt the term Sheng Ling for Holy Spirit, instead of using the term Sheng Shen, which has been our practice for so long, but we certainly would not do so as a matter of convenience, because it is with us a matter of conscience, and a matter of historic usage, and that is a vital question. That, I think, is the attitude of the German Missions fairly described. I am doing what I can to represent them without at all committing myself.”

Rev. J. W. Lowe :—

“The question of union is in the air. I may speak for the Baptists of China and the Baptists of the world as well. The Congress recently held in London was really a very great meeting, a meeting of world-wide influence, we think. Now the suggestion was made by one of the brethren in the letter read by Doctor Cochrane, that the brethren here in Peking try union first. I believe the brethren here are trying it, and it is succeeding admirably. The Baptists of China had a conference in Shanghai last February. We are trying it first among ourselves. We are getting together I am glad to say. We have decided upon a union theological school in Shanghai for Baptists north and south. It gives me pleasure to represent, as feebly as I may, our brethren from South China,

and the Swedish Baptist Mission in Shangtung, and also the American Southern Baptist Mission in Shangtung. I may read the letter from South China. There are some people who seem to have an idea that Baptists are too exclusive. We are getting together, and I think we are approaching the time for which our Lord prayed, when we shall all be one, and that time will come when we all get back to New Testament principles. Brethren since I have been in China and indeed since I have been a Baptist, I have been anxious for the time to come when I might tell a representative body of brethren that we really love you all."

Mr. Lowe then read letters from South China, from the Swedish Baptist Mission in Shantung and from his own Mission.

Mr. Ewing :—

"I think we may be all very thankful to these brethren for bringing up the positions which they have. It seems to me that, much as I should like to have us come to a united decision, and ready as I should be to give to that decision hearty support, it would be rather unfortunate to take any action which would seem to state the position of the whole Protestant Church in China. It seems to me only wise to go as far as to ask the Bible Societies to print an edition of the Scriptures in the terms Shang Ti and Sheng Ling, and it seems that there could be no objection at all to such action as that."

A. S. Annand :—

"I should like to remind you that if another term is to be added to the number, the Bible Societies will emphatically refuse to print the Bibles on such terms. The only thing would be practical unanimity in the use of the terms Shang Ti and Sheng Ling as a substitute for one of the existing sets of terms. I think that anything embodying that which Mr. Ewing has suggested will prove fatal to the scheme which we all have at heart."

Mr. Webster :—

"I wish very much that we could bring our brethren along with us in this matter. I hesitate to do anything which would even seem to exclude any one from going forward with us. It seems to me that something added to Doctor Lowry's motion might meet with approval. 'That there seems to be such an

amount of unanimity among the Protestant Missionaries of China on this question, that we request the Reference Committee to request the Bible Societies throughout China to bring out an edition of the Old and New Testaments in these terms.' ”

Rev. J. R. Hykes, D.D. :—

“ I came up to North China, expecting to be an observer rather than a participater, and firmly resolved to undertake the almost impossible task of keeping my mouth shut. But this resolution makes it imperative that I should say something in regard to the attitude of the American Bible Society. The attitude of the American Bible Society is one of neutrality. We regard ourselves as the servant of the missionary body, to do what you want, to give, within all reasonable bounds, such Bibles as you want. But I do not think that the American Bible Society, now printing in three sets of terms, would be willing to print in a fourth, and I will tell you frankly that I would advise them not to do so. If it means that all who accept the term Shang Ti for God are willing to accept these compromise terms, that no one will want the term Sheng Shen for Spirit, of the persons who use the term Shang Ti, that is an entirely different proposition. We do not intend to have a new and fourth set of Bibles on our shelves.

Now with regard to these compromise terms, I found an erroneous impression upon the part of the Bible Society. They had received certain communications which induced them to cable me to come immediately to New York. They were advised by some persons that the term question was now finally settled by the Conference of missionaries at Peitaiho, I told them that the action of the Peitaiho Conference was very valuable as an expression of opinion upon the part of a body of very able and representative missionaries, but was only valuable as an expression of opinion. And further that the same was applicable in regard to the Shanghai Conference. When I arrived in Shanghai I was very glad to know what the action of the Shanghai Missionary Conference had been, and I was told that they voted unanimously in favor of it. I later learned that the London Missionary Society was not in favor of it, that they would accept it if the people were practically unanimous. I think Bishop Graves' mission was not represented. I talked with a brother who was very enthusiastic: “ We are practically unanimous in regard to this matter.” “ Very well,” I said, “ do you have the courage of your con-

victions. We are now printing the version of the colloquial New Testament in Japan. Let the different Missions in Shanghai ask the American Bible Society, who own this version of the New Testament, to bring it out with the compromise terms." He immediately backed down from his position and said, "We voted for it, or a good many did, but with very material mental reservations." Now these statistics of Dr. Cochrane's are very interesting, but I would like to know just what they mean. In the first place, a body of individual men are exceedingly good-natured, when no particular responsibility attaches to their action. It is an entirely different matter, when they go into a body where their vote counts for something and where it means, as for instance in the annual meeting or conference, that they must stand by the vote of that body. I do not know how many of these different persons use the term Shang Ti, how many use Sheng, and how many use Tien Chu. When I first went to Shanghai in 1893, I began to publish a series of tables in my reports, showing the publications of the Society in the different terms, the number of Bibles which were published in the three terms, thinking that when this time came, the statistics would be valuable. I discovered that the term Shang Ti was increasing in use, while the use of the other terms was decreasing, and we frequently receive requests from missionaries over China for Bibles with the terms Shang Ti and Sheng Ling. I think that is a straw, indicating the direction of the current. But this matter cannot be settled, so far as the Bible Societies are concerned, by a popular vote. The American Bible Society occupies a peculiar position in regard to this matter, and I think it concerns us more closely than the others. The American Bible Society has published with the terms Shang Ti, Shen, and T'ien Chu. Now we are under certain obligations to our constituents. Bishop Graves' Mission uses the term T'ien Chu. The Presbyterian Mission in Shantung uses Shen, and so in other parts of China. It would be manifestly unfair for the great majority of missionaries, who use the term Shang Ti, to vote away from these Missions the terms which they prefer. I think the only fair way for the American Bible Society to act in this matter is this: not to be influenced by a popular vote of missionaries, saying there are two hundred in China against and some 1900 for, but let the different Missions vote and that will mean something. For instance, Dr. Lowry and the North China Conference votes, asking for these compromise terms; the official

body of the Presbyterian Church does the same, and the same with Bishop Graves. That is the only way to be fair to our constituents, and I do not think the American Bible Society will decide it on any other basis. It must not be a popular vote, but it must be the different Missions agreeing to use these different terms. Please understand that the American Bible Society would be exceedingly glad if there could be a settlement of this term question. We make three sets of terms for almost every version which we publish. It means that we have to keep up a much larger stock of Scriptures. For instance, we may have a very large stock of Scriptures in the term Shen, but we may be short in the term Shang Ti. We may not have sufficient funds to publish in the one, and we have to wait for funds. It has been embarrassing to have to publish these three sets of terms. But it is only fair to our constituents to do so, although we would very much prefer to be relieved from the expense and the embarrassment of publishing scriptures in the three terms. There is no use in asking that we print in the fourth term. If you were willing to throw out one of the three versions, and substitute the one under consideration, I think it would be considered. I think the three Bible Societies will take united action on this matter. And then, there is another thing. It would be very unfair for any action of this kind to go into force immediately. We have a large stock of Scriptures in each of these terms, and it would be manifestly unfair to the American Bible Society to make any resolution of this kind immediately effective."

Dr. Cochrane :—

"I should like just to clear up a little confusion. We are now trying to do in our committee just what he has said; to get the opinion of Missions, not of missionaries. I have been giving you the number of missionaries in the Missions. We expect official replies from the Missions. Our first canvass was a canvass of individual opinions; our second canvass was a request that each Mission should give us the opinion of the Missions. As I said in my preliminary statement, I received a great number of unofficial replies, but these unofficial replies may be taken out. I am trying to be absolutely fair in the matter. I am trying to collect information and to give it to you and I desire to reach scientific results. That information is to be collected from the Missions and the missionaries."

D. S. Murray :—

“What is the relation of the recommendation under consideration to the great conference of 1907? I do not think the time has come to make any recommendation to the Bible Society. I should like to leave the Bible Societies out until the recommendation is made by a much more representative body from all China.”

Mr. Turner :—

“I am cordially in agreement with what Mr. Murray has just now said, and what Doctor Hykes and Mr. Annand have also said. It seems to me that it is very much too premature to ask the Bible Societies to begin printing in these new terms, while they have still such large stocks of the old terms and while there is still considerable disagreement. While there have been three terms in use and while a new term is proposed, it is probable that two of the old terms will be done away with and this new term will be substituted for them. It looks as if all will accept Shang Ti and Sheng Ling except those who use T'ien Chu. It is bound, it looks, finally to result in the use of two terms. But it is too early to petition the Bible Society. I think it would be well to substitute a resolution something like this, in the opinion of this meeting it is desirable that one term be used for God and the Holy Spirit, and that this Conference recommends the adoption of Shang Ti for God and Sheng Ling for the Holy Spirit.”

Dr. Hykes :—

“One thing I intended to say and forgot. I think you are apt to defeat the object you have in view by moving too rapidly in this matter. I occupy a different position from the honored secretary, who has taken this matter up. I received instructions to ascertain the views of our constituency by Missions, a short time ago. I went in to see Mr. Bondfield on the matter and he deprecated anything of the kind; that is, sending out circular letters, simply for information. It was Mr. Bondfield's opinion that it would do a great deal of harm to send out such a circular at that time. But I wrote private letters to representative missionaries in different parts of China, and the replies convinced me that any action on the part of the Bible Society would be premature. You know perfectly well if a question like this is agitated too early that it will create a

great deal of opposition. It seems to me this is a very suggestive fact, that there has been a decided increase in the use of the term Shang Ti for God. I do not know what the per cent is, but there has been a very large increase, and there has been a corresponding falling off in the use of the other terms. It seems to me this question will reach a decision quicker, if you are careful and not too precipitate here."

Mr. Tewksbury :—

"If there is a large number of missionaries who wish to use Shang Ti for God and Sheng Ling for Holy Spirit, would not the Bible Societies print the Bible in that form?"

Dr. Hykes :—

"The American Bible Society would take no action without consultation with the others. If you can agree, if the missionaries who use the term Shang Ti for God can agree, to the term Sheng Ling for Holy Spirit, thus substituting these compromise terms for the terms in the old Shang Ti edition, I believe that would prevent the introduction of a fourth set of terms."

Mr. Tewksbury :—

"Absolute agreement seems impossible. If there was a large number wishing the term Sheng Ling, could they not be accommodated?"

Dr. Hykes :—

"That is a question I cannot answer. I doubt very much if the Bible Society would agree to print Bibles in a fourth set of terms."

Mr. Turner :—

"There is the hope that one set of terms would be done away with. Shang Ti and Sheng Shen would be practically abolished."

Mr. Hykes :—

"If you can get the people who use the term Shang Ti to discontinue the publication of the editions with Sheng Shen for Spirit, it would be all right,"

Mr. Fenn :—

“It seems to me that Mr. Tewksbury’s point is a very pertinent one. If the Bible Societies were printing an edition of four hundred thousand copies per year, and they were asked by missions purchasing three hundred thousand to print it in the compromise terms, it does not seem to me that the Bible Societies could hesitate a moment. If we give the weight of such an expression of opinion to them, I hardly think that they can maintain the position the two representatives of those Societies take here this morning. They have already assured us that they want to give us what we want. If we state to them emphatically that we want three hundred thousand copies in such and such terms, we shall get them.

Mr. Anrand :—

“What Mr. Fenn says is perfectly correct. I think that Doctor Hykes was only speaking that he might guide the matter aright. The Bible Societies stand perfectly neutral on this question.”

Mr. Anrand also called attention to the expense of a fourth set of terms, and the desirability of not having it necessary to print in so many terms.

Mr. North :—

“Would it be possible to print an alternative edition with both words for the Holy Spirit?”

Dr. Hykes :—

“Such a suggestion was made to me, and I took it to Mr. Bondfield. He did not agree with it. Whether or not it would be acceptable remains to be seen.

I hope I have not created the impression that I have been trying to throw cold water on this movement. As I have intimated, it would be a great saving to the American Bible Society to have one term adopted by all China. Personally and as an agent of the Society, I should be very glad if the compromise should be reached. I simply wanted to tell you what the attitude of the Bible Society would be toward its constituents. We propose to do the fair thing.”

Bp. Graves :—

“I move that without passing a motion at this time, this whole question be submitted to the Reference Committee for

consideration and it be left to them to bring in a resolution on the subject." Carried.

The Conference reassembled at 8.00 P.M., at the M. E. Mission, with Rev. T. E. North in the chair. He called upon the Rev. F. E. Meigs to open the meeting with prayer, then, after a few introductory remarks, introduced the Rev. Geo. T. Candlin, of the English Methodist Mission, Tientsin, to present a paper opening the discussion of the subject of Federation. Mr. Candlin spoke as follows:—

Honoured Fathers and Brethren,—The assembling of this conference should mark a great epoch in the history of Christian missionary work in China. Added interest and even a mystical significance is given to it by the fact that it occurs just when we are rounding up (so far at least as we Protestants are concerned) the first century, a century well deserving the name of great Missionary enterprise and toil in this uniquely important Empire. With pious reverence we may discern in what to the secular historian is but the accident of the time the fulfilment of the years and months and days, a fore-ordination higher than human will and diviner than the noblest human purpose—one which has its spring and cause in Him whose thoughts are not our thoughts, His ways not our ways. With deep gratitude, with a large and comprehending faith, with that sacred ambition which deems all that is greatest and highest and best to be attainable, let us one and all at the very beginning lift our hearts to Him who "worketh hitherto" and who bids us look up from all our works and ways to His, the major part of the task, with the vast encouragement of Divine re-enforcement. "For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." Is it not verily so?

One hundred years, marked by many beginnings, many initial efforts originating in many Christian centres, taking effect in many ways and in distantly related parts of this wide half-continent, and all in turn furthered and blest by a presiding wisdom and grace which are omniscient and omnipotent, all coming to be folded up into one great whole that the little one may become a thousand and the small one a great nation, and that with resistless impulse the great magnificent movement may be brought to its consummation, the heaven-directed Crusade, whose end is life and salvation, may be pushed to final victory; and the Name which is above every name may be

extolled throughout the earth. As many rills run to the river, and many rivers to the great sea, so is it the will of God that the Water of Life outpoured upon China from so many directions and through so many channels should gather into an ocean of blessing for China's life and welfare.

In attempting to introduce a topic like this, one is naturally elated, and indeed the temptation to expatiate on so inspiring a theme is almost irresistible. You would not, I am sure, begrudge me a generous allowance of time (applause) and a large indulgence of patience. But I remember how keen will be your desire to speak as well as to listen, how necessary it is that many minds abler and worthier than mine should bring their contribution of light to the solution of this great problem. I therefore impose upon myself the strictest limitation, and speak with a restraint of language quite out of keeping with my interest in the subject. What I have to say, you will more easily carry in your memories if I group it under distinct heads of discussion. I desire, then, to say a few words.

- I. On the greatness of the ideal.
- II. On its foundation in necessity.
- III. On some misconceptions to be avoided.

I.—Let me invite you first to contemplate the greatness of the ideal which we have set before us. The goal at which we aim is of such surpassing attractiveness and grandeur that it may well awake in the coldest heart an enthusiasm which is rapturous. Our object is very guardedly expressed in the Circular issued by the Peking Union Committee as follows:—To federate all Christian churches in China with a view to closer union hereafter. Let us not think that behind these studiously cautious terms lies any shrinking or timidity. It may be that according to our several predilections, we severally view them with suspicion, with fears lest we should be committed to some wild and visionary scheme, or with misgiving lest our determination to confine ourselves to what is practicable should narrow the scope or lower the majesty of our ideal. But we are lovers of union, if not of unity, and I have great confidence that I shall carry you all with me in declaring that though the difficulties we must face may be very great, though the time may be long, the wisdom, patience, and skill required extreme, our ultimate aim, the end of all our hopes and prayers and efforts, is complete and permanent federation. (Applause.) I, at least, can set before you no lesser aim.

One Christian Church for China! Let that be our watchword. Let us rally round that lofty standard. Let us have no little thoughts to-day. Let us shut, and if necessary, slam the door on all private and partial desires. One Christian Church for China! Let that be the common denominator to which all our denominational partialities may be reduced till from the combined fractions we reach a whole number. Even though, unhappily, in the result we should fail to realize our ideal to the full, let us leave no room for the adversary to say that our achievement fell short because our aim faltered. One Christian Church for China! What majesty there is in the thought! To knit together in one holy fellowship which shall be visible as well as invisible, external as well as internal, corporate as well as spiritual, all believers of Christ who are of Chinese race, so that from this metropolitan province to the farthest bounds of the Empire, mountain east and mountain west, river south, lake north, lake south, to the west and south of the great river, in broad east and broad west alike, from the mountain passes and the four streams even to cloud south, an unbroken brotherhood shall unite all in manifest discipleship, and, baptized into one communion, they shall share without distinction of restriction the Holy Supper of their Lord. Is it not worth striving for? Could anything else so strongly testify to the Master's presence with us? Could anything else so warmly commend us to China's people or to China's rulers? Presenting as nothing else could an unbroken front to heathenism, witnessing as nothing else could that we are building for eternity, surest answer to those who look upon missions as so many foreign exotics, safest pledge that none of our isms shall exclusively triumph, nor yet anything of value in them be dropped out; the Church of Christ in China one and indivisible, is an ideal which I can well understand some of us will despair of attaining, but which I cannot conceive any one of us not ardently desiring with a passion that haunts and entrances beyond the dreams of youth.

Brethren, it is no light issue which comes before us in the question, Can the Churches in China be federated in one great whole? For the alternative is stern and melancholy. There must be at least a score of different missions now working here. Hitherto the question has not pressed, for we have but been making beginnings and our work has not been of sufficient magnitude to beget much anxiety for its future. But now the case is different. With a Protestant membership of at least

150,000 and a fast-growing spirit of intelligence and perhaps independence among our people, the necessity of a goal to aim at is fast becoming the question of the hour. It will be all well enough, doubtless, while the home societies keep strict control, and the guiding hand of the foreign missionary steers our several barks. But when numbers swell and Chinese representation and control get to be strong realities, when the nursery stage is passed, what then? Are we to have twenty Christian Churches instead of one? When foreign support comes to be withdrawn, as some day it must, can we be content to leave our work a heterogeneous collection of limbs instead of an organized and united body? Will that be consistent with the genius for union latent in the Chinese people? Does that take into account the natural development of life from within which must characterize the Christianity of China as it has done that of all other lands? Will such churches be able to stand against the dark forces of superstition and idolatry which for long will be ever beating with reactionary might against their bulwarks? Our differences are either doctrinal or ecclesiastical. There are no differences of doctrine which justify separate existence. Does not the imposition of cut and dried ecclesiastical forms involve a denial of the right of the Church to evolve for itself its own ecclesiastical forms, which shall be characteristic of the Chinese intellect, consonant with Chinese custom, in harmony with national taste and sentiment?

Our differences are the result of what were once living, but are now fading issues in the development of Western Christianity. However deplorable logically and philosophically, they have historical justification in the lands of their birth. For Chinese Christians, they have not, and never can have any vital significance. Are they, as mere shadows and simulacra, to haunt and perplex the Church in China through all future time? Let us, as wise builders, learn from the mistakes in our own old country homes how to build the city of God in China with purer symmetry, in more noble proportions. Very ideal, you say, very visionary, what a dream it all is! Yes, most explicitly. It is the ideal that I am dwelling upon. But what would you do without your dreamers? It is the dreamers who find for us the way to heaven. It was a dreamer in stony places who saw the ladder of God up-stretching its rungs all radiant with the touch of angel feet. He saw the angels, and he saw the ladder, but the ladder was for him—not for the

angels. It was so that Bethel, the first sanctuary ever built for the worship of God, was discovered. All religion is a matter of revelation. No cold, practical men, all forms and matter of fact, ever caught sight of that sloping glory, begemmed with the faces of the blessed ones. But "How is it to be done?" you say. I answer, "By first dreaming and then doing." Everything real was first ideal. Creation itself first existed an unimaginable miracle in the mind of God. Everything was first a dream and then a reality. So with our ideals. It must first be thought of, then thought out, and finally wrought out. But O, practical man, be patient with the dreamer, for, if there is to be no one who idealizes, how will you realize? Remember, too, that an ideal, to be an ideal, must be ideal. It is the little scheme applied to a great work, the little scheme just an ell and an inch long, which has no ideality about it that I dread. It makes to-day's performance easy, but to-morrow's hard. The ideal with the large perspective is the best.

"Far o'er yon horizon rise the city towers," but they are a surer goal to make for, and a safer guide for the road, than any wayside resting-place, or temporary lodging-house that may lie between. Let me quote to you from the dream of that grand and quaint old king of dreamers whose dream was all immortal truth:

"Then I saw in my dream that, on the morrow, he got up to go forward, but they desired him to stay till the next day also. And then, said they, we will, if the day be clear, show you the Delectable Mountains," which, they said, would yet further add to his comfort, because they were nearer the desired haven than he yet at present was; so he consented and stayed. When the morning was up, they had him to the top of the house, and bade him look south, so he did; and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said it was Emmanuel's land: and it is as common, said they, as this hill is to and for all the pilgrims. And when thou comest there, from thence, said they, thou mayest see to the gate of the celestial City."

But Christian had to come down off that house top and pursue his pilgrim way, and so must I proceed with the second topic of this discussion.

II.—The question I would seek to answer is, What necessity is there for federation? I want to say something, if possible, that will be emphatic as to the necessity of union. As I have expressed it, this ideal of federation has a foundation in necessity. It is not simply something to be desired, but what *ought* to be. I do not wish to leave you in the state of mind in which you say: "Federation is a fine thing, no doubt, but we fear it is but an impracticable dream, it is quite optional, a mere choice of ends, whether we seek it or not; we have got on very well so far, and can do so still." That seems to me about the average state of mind everywhere in regard to the whole question of Christian unity. The desire for union is rather a sentiment than a conviction. When Peter the Hermit preached the Crusades, his great rallying cry, which stirred the blood of those warriors of the Cross, was—"It is the will of God." I remember reading a translation of Tasso, in which his burning appeal reached a climax in the swinging line "Jerusalem is ours, et Deus vult." It is the strength of that "*et Deus vult*" that I want to get behind our cause. To me union seems natural; division, or perhaps I should rather say separation, is unnatural.

To look upon separation as natural, and ask us to prove the need of union, seems to me to be putting the onus on the wrong side. The onus ought to be with those who would separate, or, being separate, would willingly remain so. There is a logical, a moral, a spiritual necessity for union. If the word "schism" has any meaning at all, then schism is wrong. I say nothing as to where the responsibility lies, but it does lie somewhere. Those who cut off were as often schismatics as those who were cut off. But in schism there is selfishness and there is sin. Schism is wrong. If it is wrong it ought to be put right. If a thing has been done wrong, it must be undone, or it will never be right. Long continuance may, indeed, make the wrong forgotten, but it cannot make it right. What God called us to China to establish is the Kingdom of God, and there is but one Kingdom of God. The church is the body of Christ; there can be but one body of Christ. "Is Christ divided?" But all this, you say, refers to the Church spiritual and invisible, the spiritual body, of which Christ is the spiritual head. This unity we all share in, we all gladly recognize. In the inward truth of things. "We are not divided, All one body we." Our coming together in loving conference, could we have better proof than this? I thorough-

ly agree. But now let us be clear. The church as a spiritual communion must be a corporate visible body, an external body to put it *en rapport* with the outer world of things, with everyday life and activity. There must be the corporate visible church. Is it not incongruous, then, that this corporate body should be not one body but many disparate ones, and at the long last must not the one spiritual life be enshrined in the one spiritual body? In the millennium perhaps, we say, but not before. Now I have a feeling that those who speak thus do not believe in a millennium. I believe in a coming millennium, nearer to us to-day than yesterday, and, as we approach it in date, must we not also approach it in condition?

To take us as we are in this conference to-day (God be thanked that this conference, quite impossible one single decade ago, is possible to-day), are we not verily so united at this hour that if we were not already separated in organization through no will of our own, we surely would not seek to separate? Then if we would not seek to separate, so far as lies in our power and depends on our will, let us work for union. If, on the supposition that we were united there is no sufficient reason why we should be divided, then, divided, there is no sufficient reason why we should not unite. To part without cause, or to remain apart without cause, what is it but to deny that article of our creed. "I believe in the Holy Catholic Church?" It comes at last to this, that all attempts to justify on grounds of reason the various sections of Christendom remaining permanently in organic separation proceed upon the assumption that we are not really disunited, that the disunion is only apparent. Otherwise we could not say, for instance, "It is possible that organic union is not the goal towards which Christians ought to aim." Hence fallacious comparisons are often made use of to illustrate the matter—as, for instance, that we are but different regiments wearing different uniforms, but all one army. Talk of a similitude running on all fours; this barely runs on one leg, and that limps. Did ever an army go to battle with its various regiments organically disunited and striking many a blow at each other while advancing against the foe?

Perhaps the final test is, to what extent do we compete with each other within the same area? Two shopkeepers, carrying on the same business in the same town, and each touting for as many customers as possible for himself, would appreciate the humour of the remark if you should tell them they were

working together in a common cause. If you could put Episcopalianism in one part of the field, Presbyterianism in another, Methodism in a third, and Congregationalism in a fourth, leaving them in exclusive possession, though they should take no counsel together, and on no occasion co-operate with each other, it would be a strange use of words to call that union, but it would be a happy and orderly arrangement compared with the hapless muddle of co-operation and rivalry which characterizes Christendom in Christian lands to day.

All this is relevant to the general question of Christian unity, but when we confine ourselves—as it is time we did—to this specific field, there is much more to be said. For with us things are neither made nor spoiled, but in the making, and it is yet the day of golden opportunity for averting untold mischief by wise and catholic federation. The spirit of oneness is strong in our Chinese Christians. Organization is yet fluid enough to admit of amalgamation. No very strong rival interests have yet gained ground, no western type of church life is prevalent, and loving foresight at this stage may make everything which savours of disguised strife within the church forever impossible.

If we wait till much later, it will be too late. At the Pei Tai Ho conference, where so much was accomplished, the need for organization as a condition of federation was, by one speaker, strongly emphasized. The contention showed the sagacity and acumen of the speaker. Churches not organized in themselves cannot well be linked together. But it is equally true that, if left too long, distinctive organizations may become so fixed and rigid as to be the chief barrier to complete affiliation. All sorts of vested interests will grow up; all sorts of usages become settled and endeared; properties will be at stake; pride of office, greed of power will step in, and all the thousand and one perplexities that vex us in the West. There might even be the risk of a "Little Free," "Big Free" controversy. Anyone who has read the story of the controversies and divisions of the past will be deeply struck with the poignant sorrow and pain with which all the noblest actors of the time reluctantly acquiesced in separations as sad as they were inevitable, and only in obedience to the maxim which I also earnestly endorse, "Better life in division, than stagnation in unity." All will say, "How inevitable, but Oh, the pity of it all!"

Must we, then, with no reason at all but a mere inert and inept habit of sticking to the old patterns, weave into the fabric

of Chinese Christianity the very blurs and breaches that mar our own design? That would be to slavishly repeat our past: mistakes and all. Shall we not rather listen to the words of Bishop Bashford? They are golden words: "What better return can we make to the churches which have sent us out, and are making such noble sacrifices for the spread of the Gospel in foreign lands, than to furnish them in return an illustration of an even higher type of Christian unity than they are able to realize themselves?"

III.—Now a few words on the misconceptions to be avoided. There is, perhaps, an impression, in some minds, that we foreign missionaries, as the emissaries of home churches, have our hands tied; and that we cannot, without faithlessness, federate our various membership into a united Church of China. On this score let there be no uneasiness. Nothing will be done in a corner, nothing will be done hastily, nothing will be done without the consent of all concerned constitutionally expressed. If there is to be a grand wedding, we shall remember the admonition of the marriage service; matrimony is "Not to be taken in hand lightly, rashly or unadvisedly." The missions, the property, the membership even, of the several missions belong to them as such, and can never be alienated. None of us, I hope, would be parties to that which would not be received cordially by the churches to whom, as missions, we owe our existence, and whose self-sacrifice in the work has been so splendid. There is no question of uniting missions, but of affiliating the independent and self-supporting churches which may be expected to grow out of missions, and so providing a bridge by which a state of separated dependence may pass into a state of united and consolidated independence. Especially we are not going, under the guise of federation, to hand over the membership of all other missions to any one mission. But comradeship at the front has taught us to hold our denominationalism lightly, and our people seem to hold it far more lightly than we do. Still, if there is to be federation, we must all give our share, and all give up our share. My own thought is that the Church of China will be, ought to be, a type "sui generis," a natural outgrowth of existent conditions, the natural product of the Chinese mind acted upon by the all-illuminating Spirit, a spontaneous, original, untrammelled growth. Do not let us limit God. Perhaps we also may build wiser than we know. Perhaps at some far distant day the ties which bind us severally

to a great harmonious group of affiliated churches, of which we have jointly contributed to the formation, may play no unimportant part in drawing us ourselves into nearer fellowship than we can at present achieve.

Another misconception to be avoided is that in our scheme of federation we are attempting something so big and unwieldy that the great cumbersome machine may get out of hand, and by its very size land us in disaster. So pretentious a scheme, says the pessimist, is bound to break down. It is just as well that so many of us are of American nationality. I never knew an American who was afraid of a thing on account of its bigness. But we English are lovers of Lilliputian measurements. The machinery necessary to link together so many various missions over so immense a field will be too complicated to manage, we say. Now, in this respect I think the proposals put before us are peculiarly modest. A Representative Council to meet once a year—that is the most important and ambitious part of the scheme, but that surely is not very wildly alarming. That is the nucleus of all. Round that all else should gravitate. The vital thing is the selection of that Council. The other proposals are more than half-accomplished facts. Union in educational, in medical and evangelistic work, uniform translations of the Scriptures, a union hymn-book, mutual division of territory to avoid overlapping—all these things are fast becoming realized by common consent, and it seems to me that in them is the pledge and promise of future union, if not organic at any rate substantial. Give us these, and for the present we want no more. If they grow to something more, let them. If not, we can be well content. If any one thinks that such arrangements will be unmanageable, let him remember that China is a great field, that the Chinese are a uniquely numerous race, and the very conditions of success demand that our measures be commensurate with the circumstances we have to deal with. Fear of a scheme large enough to be comprehensive does not well comport with the lofty watch-word of William Carey with which missions were ushered in. "Attempt great things for God: expect great things from God."

Again, we must not think of some rigidly imposed set of ecclesiastical forms and rules. Uniformity is not union. There must be large room for variety of characteristics, for diversity of practice. We must never forget the law, "In essentials unity, in non-essentials liberty." That is the true idea of a

Church. It should be rich and various, like creation, full of manifold shapes of thought, modes of activity, methods of government. We will have nothing to do with cast-iron, Procrustean discipline. "The princely man seeks unity, not uniformity, the mean man uniformity, not unity," says Confucius. The idea that because no two men think alike there cannot be one church implies that every man should have a church to himself—which is rank absurdity. Uniformity, union, unity: these are the key-words of affiliation, the test terms of ecclesiastical rectitude. Shun uniformity, preserve union, aim at unity. Uniformity has been the rock on which we have hitherto always split. I see no reason why Presbyterian and Episcopalian communities may not amalgamate, why both methods of baptism may not be practised in one and the same church, or for the matter of that administered by the same clergyman, why communion may not be received kneeling or sitting, with united or individual cups, why churches with all these varieties of practice may not be affiliated together. Straight waist-coat religion is not invigorating. "I believe in the communion of saints"; but constraint is not communion.

When I consider brethren, what is at stake in these deliberations of ours, and what will be their effect on our work in future years, I cannot bring myself to think that by any paltriness of spirit or weakness of action, by any narrowness or blindness, we should miss our way. I simply cannot imagine this great Empire drawing its spiritual light and life from ten or twenty different organizations difficult for the outsider to distinguish from each other, yet which must, if we persist in separation, enter into rivalry with each other. The Christian people of China will never accept such an arrangement as final. It will not even commend itself to our churches at home. You have marked the provision in the circular for the full co-operation of the Chinese church and for its adequate representation. I submit that is a preeminently statesman-like proposal.

To Chinese Christians must be given the chief task of shaping the edifice of Chinese ecclesiasticalism. And when at last, as it must, this great cause comes to them for a verdict, my confidence is great that they will refuse to be haunted by a past which is not relevant to them, or trammelled by a bondage from abroad. They will say, "We Chinese Christian people have believed alike, have suffered alike, have witnessed alike

in an idolatrous land against the superstitions that surround us, and in this respect, if in no other, we will be anti-foreign to the last, that hand in hand, and heart to heart we will stand in one fellowship, together to serve, and together to worship, as one united people, our great Redeemer-King.

How great God's patience is! He works and waits. He waits and works—"Unhasting but unresting." If of human activity it is true that "They also serve who only stand and wait," this is because the divine activity also fulfils the same law. God never hurries. His greatest works are steeped in time. Primeval darkness waited for creation, creation for redemption, man for Christ, Christ for the world which is His right. Nay the "whole creation groaneth and travaileth in pain together until now, waiting for the adoption." The day must first dawn before work can begin. Is work divine? So also is waiting divine. And God's waiting is as holy and as efficacious as His work. The still and quiet days while the seed fructifies under the soil are not lost. Winter is not waste. The waiting and the working are all to one end—"That in the dispensation of the fulness of time He might gather together in one all things in Christ." How wonderful in China has been His waiting. This people so early civilised, so late Christianized. From the early days of the Nestorian monks until now how long and calm the waiting gaps have been.

China seemed near conversion in the early part of this dynasty, when the Jesuit fathers were in favour at the Court of K'ang Shi, and seemed nearer still in the great rebellion when Hung Shiu Ch'üan almost triumphed with his Christian, or rather pseudo-Christian, army. But the time was not yet. It was not God's will that China should fall under the yoke of medieval Rome, or be overrun by the bastard faith of the great Iconoclast. Is it because He has provided "Some better thing for us?" Is it because He will raise up among this unique people a unique type of Christian life and worship, one which will revive the great ideals of orthodoxy and catholicity, and, giving to China the full fruitage, the teeming, golden harvest of the long waiting centuries, shall begin the fulfilment of our Lord's high-priestly prayer which yet waits for an answer, "That they all may be one, as Thou, Father, art one in me, and I in Thee; that they may be one in us; that the world may believe that Thou hast sent me?"

SATURDAY'S SESSION.

The Conference opened at nine o'clock, with Vice-Chairman Rev. C. A. Stanley, D.D., in the chair. Devotional exercises were conducted by Dr. Stanley, with prayer offered by Dr. Christie and Rev. E. J. Cooper.

The minutes of the previous day's sessions were read and approved.

Dr. Lowry :—

"I rise, not specially to make a motion, but in view of what has been already said, to present a resolution that the question of federation be the first subject before us this morning. It seems to me that there has been some misunderstanding as to the object of this conference. The matters which have been proposed, it was not intended that they should be finally settled by this convention, but that they should be referred to a general committee which would be organized,—or steps taken toward its organization,—at this time. If we take up the question of federation this morning, it should look toward the organization of that committee. Thus matters which we cannot decide can very logically be referred to that committee for consideration. I should like to present the following resolution: Resolved that we recommend to the Missions in China, as a basis for Federation of the Protestant Churches of the Empire, the adoption of the Tentative Scheme of Federation which has been circulated among the Missions."

Christy :—

"May we have the tentative scheme brought before us?"

The Tentative Scheme was read by the Secretary as follows:—

OUTLINE OF TENTATIVE SCHEME OF FEDERATION.

TITLE. The Federation of the Christian Churches in China.

OBJECT. To Federate all Christian Churches in China with a view to closer union hereafter.

METHODS. 1st.—The formation of a representative council, *in which the Native Church would be strongly represented*, to meet annually in different parts of China in turn.

It would probably be necessary to have a series of councils, ranging from district and divisional councils, meeting frequently up to the council representative of the whole field. But what-

ever plan may ultimately be adopted, it is necessary to recognise the need of the full co-operation of the Native Church, and its adequate representation in all conferences or councils.

2nd.—The appointment of two corresponding secretaries, one native and one foreign, who would serve as a link between the various missions and Churches now at work throughout the Empire. These secretaries would be appointed by the representative council to hold office for one year, or until the appointment of successors.

It shall be their duty to act as the recognised medium of communication between any one or more missions or Churches, and all the rest on questions bearing on the subject of Federation, or in any way tending to promote union.

3rd.—The representative council shall have power to appoint committees to deal with such matters as those enumerated under the next heading, viz.: that of *Work*.

WORK. To encourage everything that demonstrates the essential unity of Christians, as e.g.:

1. Union in educational work.
2. Mutual division of territory to avoid overlapping. Free interchange of members. Occupation of vacant fields.
3. Compilation and use of a Union Hymn Book.
4. The use of common designations for street chapels and places of worship, without the addition of any foreign name.
5. The use of common terms for God and the Holy Spirit.
6. The encouragement of the consideration of all questions likely to lead to the extension of Christ's Kingdom in China, such e.g. as Translation and Literary work, Social work, United Missions of an evangelistic character, &c., &c.

The motion to make this the first order of business was carried.

Mr. Candlin :—

“ I have gone over the circular issued by the committee half a year ago pretty carefully, and I think it is an eminently sane and statesmanlike basis of union. I think we all have the feeling here that it will never do to go too fast. Naturally I am inclined to run before, but I know well enough that there are brethren here who do not want to be hurried, and I have no desire to hurry anybody. But I should like to say this one

word. My feeling is that we are drawn together in the bonds of Christian charity. We love Christ. We love Christ's work. We love Christ's church. Well now I think the mission that is before us is of no less magnitude than this: if it can be accomplished, if this federation scheme can be carried through successfully, it will be, if not the greatest, I am safe in saying one of the greatest ecclesiastical movements in the whole history of the Christian Church since Jesus Christ came to our world. What I want to say is this. This work of union, never mind whether it is from Peking or from anywhere else, north or south, east or west. Do not let the north be jealous of the south, or the south be jealous of the north, or the east be jealous of the west or the west be jealous of the east. Let us give everybody plenty of time to think it over and get into it. We have had this movement before us as a movement for a good part of two years. It is a year since the Peitaiho Conference, when, as I consider, great things were done. I heard somebody say yesterday that union was in the air. Well it was until then. But I think at the Peitaiho Conference, for us Chinese missionaries, union came out of the air and descended to earth. Now during the year, Doctor Cochrane has been communicating officially with the various Missions in China. He has received some two thousand replies from different parts of China. While this is an imperfect representation here, we must remember that there are delegates present, and on the whole this question has been before the missionary mind for twelve months. Let us go forward as cautiously, as gently, as slowly as you like, but do not let us go back. On the first day it was suggested that we could not have a common hymn book; and on the second day it was suggested that we could not do anything in regard to the term question. Is some eloquent brother going to get up at the beginning of this meeting and say that we can't do anything in regard to federation? If that is so, and all our hopes and our prayers are to be shattered, and the beautiful farce is to be at an end, I, for one, shall feel that it is a great catastrophe. Let us be cautious about our conservative and reactionary tendencies as well as about our progressive tendencies."

(Call for Bishop Bashford.)

Bp. Bashford :—

"Brethren, I am here to learn. I am a newcomer. I am

one of the infants in the primary department. I am only saying in my heart "Amen" to the words which have been spoken by others of you. I am simply ready to go forward. Let us go forward and see how far we can go in taking the first practical steps, and then let us see the results of those steps, and I believe that, under the Divine Providence, we shall be guided to take further steps in future years, and only the Lord knows whereunto the plan may grow. I think we can safely trust to the guidance of the Spirit for those who shall follow after us, as we are trusting to the guidance of the Spirit for our action here this morning."

Dr. Sheffield:—

"The spirit of union is indeed abroad. It is not the human spirit; it is the divine spirit, that is moving upon the hearts of those who are primarily in union with our divine Master. The union forces have preceded this movement. Our great educational union, which has been operated in Shanghai, a representative from England said three years ago that he was astounded (it was a representative of their great book concern) to find such a manifestation of Christian unity. He had never seen the like of it before. There is union along denominational lines in the development of Christian literature. The Y.M.C.A. crosses all denominational lines. The Christian Endeavor is union in its character. This movement has already struck upon some themes that are of first-class magnitude. Certainly the settlement of the term question, if we reach results, will pay us a thousand fold for our movement. There has been sacrifice, remarkable sacrifice; that is, mental sacrifice, the giving up of what is held to as legitimate. Mr. Candlin and Mr. Meech and others have sacrificed in accepting the term Sheng Ling. It is a new term to them. Dr. Stanley and myself have not got used to stammering in Shang Ti. But we have announced that we will use Shang Ti. Many others have sacrificed. It's a hard thing to do; it's a beautiful thing, when we have done it: and we are astonished that we have not done it before. Doctor Mateer, much as he disliked it, saw that Shang Ti was making headway, and so gave up his views. I saw it, but I did not announce it on the housetop. It was a term which I felt was linguistically wrong. Now I think the term Shang Ti was the dignified term in the Chinese language. If I do not believe that Shang Ti was the original God, it is a term which we have already Christianised and

made dignified by use. It is a term that we will be satisfied with. I regard this question as practically settled. If there is any doubt about the society printing, well we'll force the hands of the Bible Society. They're our servants. You know the story of the body on the track when the train was coming. It was worse for the body than it was for the train. (Laughter.)

I have been a little disappointed that we haven't gotten down to the specification of particular items of union. Our time has been short, and the themes that have been discussed have been important. Because of my relationship to educational union, my mind works along those lines. Some things that other people are afraid of, I am not afraid of. I am devoutly sorry that our original union scheme, which embraced our Methodist brethren for a University in Peking, failed, not on the Mission field, but failed in London and in New York. We are now recovering, and with the impetus of this movement, we will recover completely what we lost then. I have been connected for thirty years with our theological school. That school was developed in Tungchou. For the sake of union, we have voted gladly to pass it over to the Presbyterians for the plant, and we want our Methodist brethren in that. We want them to emphasize freedom. We want them to explain how we are to work out our own salvation, and then we'll explain that it is God that worketh in us. We want the Church Mission, we want the Anglican Mission to come in, and tell us about the historical church and tell us about the advantage of ritual. We are unity to the core. Now we've begun this theological movement. The training in the future of the leaders of the Christian Church in China we recognize more and more as a question of the first magnitude, and it is now looming largely before us. We are perhaps leaders in that movement, we hope. Perhaps our friends in Manchuria will send their young men down here to be trained. And so there is theological union, medical union, union in our Christian Woman's college, union and affiliation in the lines of preparatory work, in our Missions here, running down to the different schools and leading up to a common rounding out of educational work. We want to be agreed still more in affiliation. Where an other is weak, and I am strong, I will not allow him to die out and then occupy his field. I'll manifest the spirit of liberality and go in and help the weak brother. We have the beginning of a great and

cumulative movement, and I thank God for it. I am confident that we are going this morning to take steps of great importance. I haven't been in the center of this movement, and I've had an impression that they hadn't worked the thing out properly. But they've gone ahead of me, and I want to see the thing rounded out and matured so that our various lines of union work shall have some things in them to direct and complete this great work."

Dr. Lowry :—

"It seems to me that it is not necessary to discuss very long this proposition. We must make some forward step, and if it is adopted, then we can go on with the perfecting of the plan for the changing of the propositions that have been made. But without discussing this general proposition, it seems to me that we are almost ready for a vote, and then the resolutions which are to be presented toward the practical organization of this scheme will come before us."

Mr. Candlin :—

"May we have the resolution read again?"

Reading by secretary. Suggestion to substitute "Christian" for "Protestant." Agreed to.

Dr. Wherry :—

"I should like to ask if the secretary has already received any report from the Reference Committee."

Secretary :—

"We have no report from the Reference Committee."

Dr. Ament :—

"I will say for the Reference Committee that they have no motion to present in regard to federation. They regard themselves as the servants and mouthpiece of the Conference, and they have motions to give only on the matters which have been discussed. I think this motion must emanate directly from the body present."

Dr. Cochran :—

"I feel that I am standing here in a position of very great responsibility. I am here, backed by the mandate of the vast

majority of the missionaries in China, and represent them more or less on this question. Feeling this responsibility and knowing fairly well the minds of all the men who have written to me, because I have gone over every letter very, very carefully and made extracts, etc., so I know very fully the minds of all who have written to me. I have prepared here a number of resolutions which I think cover the whole question, and these other questions which are to come before us. If it is the mind of this meeting to hear them, I shall be glad to read them."

The question was raised as to whether they covered matter which was under province of Reference Committee. Finally decided to hear them all, not as resolutions, but simply for the purpose of throwing light on the subject under consideration. Those later adopted are given in proper place: The first, relating to Federation were as follows:—Resolved, 1st, that in view of the almost unanimous wish of the missionaries in China for some form of Federation, steps be taken to form a representative committee or Council, in which the native Church shall be adequately represented, 2nd that we appoint the Peking Committee on Union, with such missionaries in other parts of China as they shall invite to co-operate with them, a Committee to secure such a representative council, the work of this Committee to cease when the Representative Council has been formed.

Mr. Cooper:—

"I should like to say how deeply in sympathy I am with the resolution before us. I can't belong to the China Inland Mission and be out of sympathy with such a motion as this. The last forty years I think we have, in a particular way, accepted the principles of federation. I do not speak for the C.I.M. this morning, but I have a strong conviction that any feasible scheme of federation that is put forward will receive unanimous co-operation. And as for my own feeling on the subject, I have long rejoiced in that truth of the one body in Christ and that we are members one of another. We have had ideals set before us during this session, but this ideal is the greatest, and the steps we are taking this morning are certainly in line with the word of God and will have the blessing of God.

I should like to say that I have had a strong feeling myself that we shall rather retard this movement, if we from this conference appear to suggest a detailed scheme to the missionaries

in China. It has been pointed out more than once, and that with emphasis, that this meeting is not representative. Not only so, but as far as my own judgment of correspondence goes, I gather that there are at least one hundred and seventy missionaries who are not prepared at the moment to join us. Now, sir, I think we all feel that if this federation scheme is to carry weight and be of lasting benefit to China, it must receive the unanimous support of all Missions and missionaries in China. Now, sir, the thing before us this morning seems to me is to devise some means whereby we may insure the co-operation of all societies. While this is so, I feel, and indeed we all feel, that this conference should not disperse without some definite proposition going forth from our midst. Though we are not fully representative of China, we are unmistakably a strong representation of China, and any decisions we may reach will have great weight. But, sir, I should prefer to move slowly because I believe we shall further the object we have in view. I should prefer that our resolution should be more general than the one which has been prepared. If you will allow me without making a resolution, I should like to present that which is in my own mind, in which I hope our general thought would be expressed.

The first proposition that I should like to make, though I do not propose it now as a resolution, is that "this conference earnestly desires the federation of the churches in China and the adoption of a scheme that shall carry the approval of all missions and churches in China." It will be a very great advantage if we can be unanimous, and this resolution expresses a strong and fervent desire that such a course should be adopted.

2.—"That this conference appeals to the committee of the General Conference of 1907 to arrange for the adequate presentation of the subject to that conference." There can be no question that although this conference is not fully representative, arrangements are under way whereby that conference shall be fully representative of China, whatever we may decide to-day, unless we carry that conference with us, our schemes will fall to the ground.

3.—"That this conference appeals to its brethren of all missions and churches to continue earnestly in prayer on the subject of federation, and especially that the Holy Spirit may come in unifying power upon the whole church." Now, sir, if this federation scheme is to fulfill the ideals we have in mind, it

must be spiritual and born of prayer. And it seems to me, sir, I would humbly suggest that in our sessions here we have not had a marked spirit of prayer, and I for one should like that practical propositions should be the outcome of the united spirit of prayer on this particular question. We have at the present time in Wales a most marvelous manifestation of the spirit of God. Private feuds, public feuds, social feuds, and religious feuds of long standing have in the course of a few weeks been entirely dissipated by the presence of the Holy Ghost. We are told of the work of the Temperance Societies which for forty years have been trying to bring about temperance, that within two months more has been done with the presence of the Holy Ghost in Wales than in all the time before. This federation scheme is essentially one that demands the presence of the Holy Ghost. Otherwise it will fail to the ground. We are met together to consider a scheme of far-reaching importance. As Mr. Candlin said, there probably has not been in the history of the church a question which is of such vital and far-reaching force. Now sir, surely with such a subject before us, there should be a commensurate amount of prayer. I would ask that this conference would send forth an earnest prayer to the whole of China to make this subject one of divine prayer for the next eighteen months.

I would further suggest that this conference appoint a union committee to give effect to resolutions two and three; that is, to appeal to the Shanghai Conference for adequate presentation of the subject to make arrangements with representative bodies in different parts of China for the presentation of this subject, and to send forth the appeal of this conference to all missionaries in China. Further that this committee seek the co-operation and suggestion of existing representative bodies, I would lay stress on that word "existing" bodies in central, southern, and western China. In Western China we have already a large union committee. Also in Hankow, there is practically a complete representation of the missions of Hankow. Again in Southern China and in Shanghai, we find the same. What need is there for us this morning to take it upon ourselves to appoint a representative committee? Surely if this federation scheme is to lay hold of the missionary body in China, such practical resolutions should emanate from the General Conference of 1907. With these remarks I have finished what I have to say. If what I have said appeals to

this meeting in any part, I am prepared to put them in the form of resolutions."

Mr. Turner:—

"Mr. Cooper has said a very great deal that appeals very strongly to my own judgment. It occurred to me sometime ago, and in conversation with a good many I have heard the same, that the formulating of any scheme of federation now and sending it forth to all China from this meeting would mean that we are rather beginning at the wrong end. It seems to me that it would be infinitely preferable for the various scattered units of missionary work to be first united among themselves, and then gradually to have them all united into one. There seems to me to be rather a question in regard to the formulation, for instance, of this representative council of all China, which it is suggested should be appointed at this meeting. I doubt very much whether brethren from all parts of China would recognize the representative character of such a council. Would it not be much better for us here and now to appoint from this conference the Peking Union Committee as our mouthpiece, and suggest that they should communicate with missionaries in all parts of China and should inform them what is the general trend of opinion in this conference and strongly recommend the forming of large sectional unions, such as the West China Advisory Board. I was reading in the Missionary Recorder the other day the account of the work of that board, and as I read, it seemed to me that if we could reproduce such a board as that in the north, and in the south, and in the east, and in the center of China, and have five such larger workable unions in operation, then it would be possible for them to delegate representatives to meet and consider a scheme for the union and co-operation of all. I think that would be a very much more practicable scheme and a scheme that would have a very much better effect. I question very much whether such a representative council as is now suggested, would be in sufficiently close and living touch with missionary work throughout China to effect very much. But if we had five such sectional councils as mentioned above, meeting not once a year, but three or four times a year and being in continual touch with all the meetings and having local and practical acquaintance with these districts, I think that would meet all the purpose we have before us, and a union of these five local unions would accomplish the larger end we seek."

Bp. Bashford:—

“I think it is exceedingly fortunate and providential that all of us seem to have the same mind this morning. The three plans which have been proposed all aim at union. It is only a question of the method. Now as between the first two, the one proposed by Dr. Lowry and the one proposed by Dr. Cochrane, I have no choice, although I seconded Dr. Lowry’s proposition. It does seem to me, however, that we should be a little discourteous to our Reference Committee to adopt all of Dr. Cochrane’s resolution, since it covers questions which have been referred to the Reference Committee. As between these two plans, which contemplate action now, and Brother Cooper’s, which contemplates an expression of opinion but waiting for unanimous action, I am in favor of one of the first two plans. I do not agree with Brother Cooper that we must wait for unanimity in order to accomplish results. If you had waited for unanimity of the church, the evangelization of the world would not have been commenced nor a step taken toward it at the present time. If I represented one of the party who were not clear in their minds, I should say distinctly that the best step, that the scientific test to determine whether a movement is sound or not, is the test of experiment. I should advise you people to go on and see what can be accomplished. If you can accomplish union on the terni question and on other matters, then I have some proof that there is value in federation. If I stood outside the movement, I would be much more likely to join your movement in 1907, if you had some practical accomplishments to present, than if the movement stood in 1907 exactly where it is to-day. I am in favor of one of these first two propositions, or as modified by the report of the Reference Committee, rather than the adoption of the resolutions indicating our desire and then waiting until 1907 to take any action.

I too believe that we ought to have spent more time in prayer. Perhaps it would have saved us some discussion. And yet, as to that also, I feel bound to do my very utmost to answer my own prayer. I must follow my convictions in living up to the light I have, and also do my utmost to bring other people with me. I believe in prayer, and I believe also in works going along with prayer; the divine element and the human element, God working in us and we working in him for the bringing in of the kingdom in China.”

Dr. Cochrane :—

“It would be a splendid thing if some of you had had the liberal education which I have had. (Referring to the correspondence). To speak of absolute unanimity is absurd. There are some people who will not even unite in matrimony. There are some people in China who would not unite with any one. They always remind me of the Irish soldier, who, when his commander reproved him for being out of step, replied, ‘Sure, and I’m not out of step. It’s the rist of the rigiment that’s out of step.’ I think the only objection to Dr. Lowry’s motion is that it goes into detail a little too much. The scheme referred to was a tentative one, prepared by us because so many letters were coming in, asking us what we meant. Therefore I put the resolutions there in a more definite form. I do not to-day care to enter into particulars, but merely ask that the representative committee should be earnestly asked to take steps in the direction of union. I should prefer fewer definite conditions.”

Mr. Cooper :—

“May I make one word of explanation. Bishop Bashford seems to understand that this question would be indefinitely postponed by my resolutions. It was very far from my meaning. It was this: That the scheme should issue from the united conference in Shanghai in 1907, and that this conference should throw its weight and power into preparing efforts for unanimity at that conference.”

Dr. Cochrane :—

“May I again express my conviction that if the scheme of union carries at Shanghai in 1907, we must get it under way from now until then. I also quite believe that the Shanghai Conference will be representative. But what can any one ask more representative than the mass of correspondence that has been received. We are convinced that the vast majority of Chinese missionaries are in favor of this scheme.”

Bp. Graves :—

“I think that the method of counting heads is most fallacious. I think it would pay to have the deliberate and carefully expressed opinions of the different Missions on such a scheme as this, after they have taken all things into due con-

sideration. I think to gather a great mass of correspondence indicates in a certain way the trend of opinion, but it does not show how men in response to those opinions are going to act. That has been pointed out more than once in this conference. I think that the difficulty with most of us in the scheme this morning would be the question of submitting to a thing called a representative council. We don't know this day just what it is going to do. We don't know just what particular form the thing might take. And to attempt to crystalize the whole thing at the beginning seems to me to be premature. Now I quite agree with the resolutions Mr. Cooper. I think perhaps he was forgetting a little that while we haven't here spent a great deal of time in prayer, there is no one in this conference or no one among the missionaries of China who does not spend some time, and, some of them, much time, in prayer for union, and we are all praying for it. We certainly need more prayer. If we can have this matter put in some shape, not that of a representative council or committee to shape things rigidly at the very beginning; but if we can have this matter go on to the General Conference, where we get to real, true representation in China, I think the matter will be in a far better way for settlement than it would be to commit ourselves to such a very rigid scheme as has been proposed by some."

Mr. Asmand:—

"I have read the correspondence that has been sent in to Doctor Cochrane, and for those who have not had that privilege, it might be of advantage to them to read it. It is practically unanimous. But there are some dissentients. There are certain men in China who never could agree to any scheme of federation. In some of the letters we have received there is clear evidence on that point.

Mr. North:—

"I fear that I should not be doing right unless I rose and expressed my own conviction. I must candidly say that I prefer Dr. Cochrane's to Dr. Lowry's motion, and Mr. Cooper's to Dr. Cochrane's. If we adopt the resolution of Mr. Lowry, we really endorse the scheme which has been circulated throughout China in regard to all its various details. The very commencement of this circular has a sentence which would utterly destroy all hope of our uniting on a federation scheme. I refer to the clause about bringing in a closer federa-

tion among the Christian churches for a closer union in the future. For one, I should like to know what that future union is to be. I have great sympathy with the position which our friends in the Anglican church are taking. They have convictions, and I should certainly favor some scheme of federation which would meet their questions and their special circumstances in that respect. And probably, if the truth were known, we all of us have convictions, not probably the same as these Anglican brothers, but yet convictions which are conscientious and which would prevent us in joining in any scheme which aimed at the absolute unity and the absolute uniformity of Christian doctrine in China. Therefore it seems to me that the broader the basis upon which we work, the safer the ground upon which we stand.

There is another thing of which I feel somewhat suspicious, and that is the introduction of our native brethren into this matter. We would be informing them of something they are not fully aware of at present; namely, church differences. (Sentiments to contrary uttered by a number). We try to teach our people in the north that there is a unity, despite differences of belief; despite all these diversities, that we are one in Christ Jesus. I believe that I would say it in regard to our Anglican brethren. There are great differences as regard ecclesiastical principle and administration: but if any one attempted to prove to me that I was not at one with Bishop Graves, or my friend, Mr. Ridgely, or that they had any less of the spirit of the Lord Jesus, I should protest with strongest vehemence against any such idea. I think that is the reason which fully justifies the view which I take in regard to this question. Federation, yes; absolute union, no. Federation, by all means. Therefore I must support Mr. Cooper's views in preference to Dr. Cochrane's, and Dr. Cochrane's in preference to Dr. Lowry's."

Dr. Lowry:—

"It was not my intention in making my motion that the scheme should be adopted in toto. There might be amendments made and sections omitted. I made it because it gave something definite to work upon."

Mr. Ridgely:—

"I am so entirely at one with the words of Brother Cooper that I should be willing to move the adoption of his resolution.

Christian unity and union has been one of the pleasantest dreams of my life, since my earliest childhood. I am a dreamer of dreams, and I believe that nothing can be done save as we dream dreams; and I have prayed that somewhere and somehow all who name the name of Christ might be knit into one body. I have dreamed and I have prayed, just as the church I represent never gives its daily prayers without doing so for the union of Christendom. That is the daily prayer we offer, and the thing we long for.

But God is patient, as we were asked last night to remember, and there are things which should not be done in too great a hurry. We can't touch the top of a newly varnished table, even to brush off the flies. But that is not all. With the representative council about to assemble, why should we hasten that which we have waited these many years to attain. I confess that before seconding or moving a motion like Mr. Cooper's, I should prefer to suggest a change as to the title by which we call such a movement. It seems to me almost a conflict in terms, to say that we are laboring for unity and for union, and then to ask for a federation of the churches. I should prefer something that would assume that we are not divided, but that we are one to-day. I should like to see a council which we might call the National Council of the Christians in China. As to the native Christians they should be worked in. Certainly we could not decide so far as to recommend without their co-operation. But so utterly and entirely do I,—and I know I am not alone in it,—long for such a united action for the realization of our ideal of one church in China, that I would be willing to put aside all discussion as to terms, and remembering St. Paul's injunction, second the motion as it stands."

Mr. Cooper:—

"Might I be allowed one other word, in order to further this federation from a practical standpoint, I should be prepared to add another recommendation, that appeals be sent throughout the provinces of China, asking the Missions to consider whether they can arrange for union committees or councils. This should, preferably be provincial councils. If this is a natural growth, we shall get them; if it is forced, we shall not.

Mr. Webster:—

I believe that, if we can unite Dr. Cochrane's idea and the proposal of Mr. Cooper, that we do nothing until 1907, we shall

have a workable scheme which will meet the object of our meeting. I should not like anything to happen to dampen the white heat which is beginning to appear, and without which we can never get anything. Yet we need something added to Mr. Cooper's suggestion, so as to bring together the scattered sections and different union committees from all over the empire."

Dr. Cochrane :—

"I am appalled at the mass of work some one has to do. I think no one quite understands what this means. To get it ready by the conference of 1907,—why you couldn't get it ready for 1997! Mr. Cooper and I are in mind one. There exists in West China an Advisory Board. We in North China have this Peking Committee on Union. We in North China could easily form a representative council. The people in West China could form one even more easily. In Central China and in South China, I cannot speak so definitely. But there are many provincial unions now. There is the Hankow Conference. There they have a good deal of federation. They have the same thing down in Amoy. I think that it is not impossible, but a comparatively easy matter to get a fairly representative council appointed from all parts of the empire. I do not say that these men would be the final representatives of the missionary body in China. All that would be done up to the Conference of 1907 would be revised at that conference. We must set to work. Is there any reason why we should not set to work in the particular way I have advocated here? We could do it in North China. We could do it more easily in West China. I see no reason why it should not be undertaken. If we don't succeed in these small plans, we will never get anything done.

There is another thing in favor of the scheme I have proposed, that we are aiming, I hope, at having smaller councils along with a large federation. That is to say, we ought to have what they practically have in West China, a federation in North China. There would be no difficulty whatever, having a proper federation council, in carrying out the whole of this scheme in North China. There would be no difficulty in doing the same in West China. And from the correspondence, there would be very little question about doing the same in South and Central China. I do not say this is final. But let us move along these lines. That means that we'll form provincial federations, sectional federations, and a national federation."

Dr. Lowry :—

"If it is in order, I would like to withdraw my motion in favor of all of Doctor Cochrane's which refers directly to this matter of federation." (With consent of the second, it was withdrawn.)

Mr. Ewing :—

"We can't speak for North China. We must speak for all China, if we speak at all. One item in Mr. Turner's proposition has been omitted. Even though we have a committee empowered to represent us, it seems that we are scarcely prepared to go quite so far; but we don't want to leave ourselves without anybody to represent us. If we are, so far as possible to get the sectional parts organized and present the conclusions of this conference to the Conference of 1907, I am heartily in favor of it and I am inclined to think that all of us are in favor of this much, namely, the approval of the idea of federation and the appointment of a committee to represent us meanwhile and at the conference of 1907."

Mr. Cooper :—

"May I read the last of my resolutions: That this conference hereby appoints the union committee to give effect to the resolutions 2 and 3, and to seek the co-operation and suggestion of existing representative bodies. Doctor Cochrane has laid great stress on the matter of work concerned. I think it was not that individual missionaries should be communicated with. There are representative bodies existing in all parts of China. The correspondence, therefore, would not necessarily be excessive. This permanent committee would give effect to our resolutions, and would seek the co-operation and suggestion of other existing bodies. I lay great stress upon that word suggestion. The resolution first presented was practically a cut and dried scheme."

Rev. J. H. Pyke, D.D. :—

"I should like to point out just one or two things that I think we may be in danger of overlooking. Going back to the beginning, we believe in historical Christianity, and we are seeking it. Some of us stand very strongly for it. How did we get union in the beginning? There was the prayer of Christ that we might all be one, his last prayer, and then there was the fulfill-

ment of that prayer; it was the pouring out of the Holy Spirit. When men were filled with the Spirit of Christ, then there was unity. This is the only unity found in the world which is worth anything, and it comes by prayer and by the Spirit. It seems to me that there is much more that is practical in what Brother Cooper proposes than we might at first be led to suppose. This movement is already begun. I appreciate the work of this committee. I am very glad that we are having this conference. I am glad that so many of us from the different parts of China and from so many different denominations are here represented, and that denominations which we might think would not be ready are ready to join us. We are dealing here with the externals of union. I experienced union long ago. One of the first and most delightful experiences I have had in China was visits with the American Board at Tungchou. We found that we were seeking for the same ideals. We have had union with different denominations. It has been my privilege to be with several different denominations in special meetings. Some of us used Shang Ti, and some of us T'ien Chu. I had the privilege of holding a week's meeting with Doctor Blodgett. The first meeting I was in I stumbled. I sometimes said T'ien Chu, but occasionally I read out of my Bible Shang Ti. I was taken aside almost immediately, and told that they never used any other term except T'ien Chu in their church. I knew they never did, but sometimes I did, and I did then. I said, "I will use T'ien Chu, if I can remember to do so, but I am afraid I shall forget." I felt full of the Spirit. He, however, manifested as much of the Spirit as I did. I said, "Doctor, is it not like this: Whenever you use one term, you always wish you had used another?" He replied, "I find T'ien Chu very satisfying." But I loved him just as much and we pulled together for one solid week. It was one of the most delightful weeks of my missionary life. It didn't make a straw's difference to me whether he said T'ien Chu or Shang Ti. It did make some difference to him, and I tried to avoid it. Brethren, if we part without having agreed upon what term we shall use, we still have the essentials of unity. I should not want any one to go away from this conference, feeling dissatisfied with this meeting, or if he saw anything in me that was contrary to the spirit of unity. I say, if we are filled with the spirit of prayer and of faith, if we are filled with Christ's spirit, we are one. It doesn't make any difference what is the color of our skin, or how we speak Chi-

nese or what we call our chapels. I say, let this movement go on. I am very anxious about this : that, having the spirit of unity that here prevails with us all, we shall not do anything to mar it. Whether any of these resolutions go through or not, we are going to succeed by following our Lord and Master. This movement is not of us. It is not of the Peking Committee. I want to point out just now how it is going forward. The spirit of union in the Church of Christ comes because of the prayer of Christ, and the word of Christ, and by the pouring out of his Spirit. I have felt that if we have failed at all, it is that we might have spent more time in prayer together. We did pray separately, but we ought to have prayed more together. And when God pours out his Spirit, and we take each other by the hand, we are one in Christ Jesus. Let us go forward on these lines, and I say Brother Cooper's proposition is all right to my mind. Whether everything fails here, whether you take me in or not, I am in in all essentials. We are going to march forward together along that line. I should like to see us all agreed."

Mr. Lutley :--

"I should like to say one or two words, growing out of our experience in our work in Shansi. You all know that, as a Mission, we are composed of every branch of the Church of Christ. Up to a very few years ago, our churches were individual units, and the development of church organization was along different lines in different churches. We all felt that this was going to be a very serious difficulty. It caused a number of us to get together for prayer and to seek for guidance and help in bringing about some scheme for completer federation. Through God's blessing and guidance, it has resulted in adopting a common basis of church organization. But what I wish to say is this : in our schemes in Shansi, we had before us on a smaller scale what was finally adopted. But if we had attempted in the earlier days to force it, it would have been disastrous. If, after our first meeting, and after prayer together, we had adopted something which had been at all fixed ; if anything had been brought before us of a cut and dried character, I am afraid that it would have been disastrous. We felt that the essential thing was that we be united in heart, and know each other more. By an exchange of views, and by meeting for prayer, we hoped that our hearts would be molded together. As the result of our Conference with our native

brethren this summer, we have been able to unite on what we believe will be a practical system of co operation and union in our midst. While we are in hearty sympathy with federation, I feel there is serious danger of our marring and hindering the very thought we have in view by attempting too much, and in the end not accomplishing so much as we might do if we attempted something less. I heartily approve of Mr. Cooper's suggestion,—certainly if Mr. Turner's proposition is included,—that a strong recommendation should go forth from this conference, urging the formation of union committees or advisory bodies in the various parts of China, they in turn appointing the representation to the General China Conference or Council. I think that would accomplish a more practical and efficient scheme than if we attempted something now to which we committed ourselves in writing."

Dr. Sheffield:—

"Allow me just one word. The spirit of union is the spirit of wisdom. The spirit of union is wisdom. Now it is a question as to the spirit of wisdom; wisdom as to the line of action. I am not personally responsible for the scheme that has been presented. My mind has been occupied with other lines. If I had listened first and only to the line of advancement for our work embodied in Mr. Cooper's suggestions, it would have carried my thorough sympathy. If that is the wisest and the best thing to do, let us do it heartily and unitedly. I listened to Dr. Cochrane's scheme. It did not occur to me that it was in any sense a cut and dried scheme. It seemed to be in a malleable form. It is my judgment that the more work we can do in setting forward this scheme of union, the more we can do here, the more helpful will be that great Conference of 1907. That Conference of 1907 will have an elaborate program, covering the whole scheme of Christian activity. If we are only in a limited way acting here and leave largely the constructive work for them to do, the utmost we can hope is that it will be one important topic of many important topics that will occupy one day out of the six or eight days. Whereas if we get things well in hand, knowing in advance that the representative men are in sympathy with us, and also have the force and power of what we have done here, we shall be much further advanced in our work than we shall be if we move now too timidly, too fearfully, and fearing that we shall do something that is overstepping our power."

Mr. Fenn :—

“ I agree with Dr. Sheffield in thinking the Tentative Scheme neither very fine cut nor very hard dried ; but to relieve all difficulties, I move to add to Dr. Cochrane’s resolution the following amendment :—“ That all operations of this Representative Council shall be regarded as tentative and experimental, the whole plan to be presented to the Shanghai General Conference in 1907 for its consideration and revision.”
Seconded.

Mr. Cooper :—

“ I move my resolutions as an amendment to Dr. Cochrane’s.”
Seconded.

Dr. Cochrane :—

“ There is evidently a fear on the part of some that this representative council, which we wish to set about to form now, would not be an entirely representative council. Now if we were to set about trying to form a representative council in North China or in any section of China, we would have a council that could not possibly be sustained by the Shanghai Conference. But we shall have the thing discussed in missionary meetings and conferences from now, and we shall no doubt get the men appointed. We shall have a much better representative council in this way than by referring the whole thing to the Shanghai Missionary Conference. I should like to say that I am very much afraid of moving too fast. I want to lay broad and deep foundations. I believe if we do not we will wreck the whole scheme and some twenty years from now, some other people will do the work which we might have done. We are doing a work now which ought to prepare the way for the object which we have in view. And I intend that by this plan we shall have a much better representative council than we could have by getting the Shanghai Missionary Conference to appoint it. I am perfectly willing that everything that is done should be referred to the Shanghai Conference. Mr. Tewksbury pointed out that there was but little difference in the main between the proposition of Mr. Cooper and that of Dr. Cochrane, as amended by Mr. Fenn, the vital difference being on the point that Dr. Cochrane’s motion contemplated some definite steps being taken before the Shanghai Conference.”

Mr. Cooper :—

“There is very little difference except on this point; that Doctor Cochrane would appoint now, or make arrangements for the appointment by this conference of a representative committee for all China.”

Mr. Candlin :—

“It doesn't mean that the representative council is to be appointed here.”

Dr. Cochrane :—

“Does Mr. Cooper think that we wish here to do the appointing of the representative council. By no means. We are perfectly in agreement on that point. Allow me to read, if I may, the whole scheme. (Reading) May I point out another thing. Mr. Cooper apparently thinks that this committee, which I wish to be formed here, shall appoint that representative council. My idea is that this committee shall communicate with all parts of China and get that council appointed by the missionaries in these various sections.” (Applause).

Mr. Cooper :—

“It is still taking the responsibility for initiating the scheme, and I myself feel that it should be initiated by representatives of the whole of China.”

Mr. Turner :—

“How is this representative council to be formed? What is to be the basis of representation? How many is it to consist of? Where is it suggested that it should meet? We are being asked by the resolution of Dr. Cochrane to vote for the formation of a representative council. The motion is very indefinite. It reads, “That steps be taken to form a representative council.” I say that a conference like this ought not to be asked to vote on such an indefinite thing as that. You may get a representative council by correspondence with such unions as already exist. You may get a representative council by asking every single Mission in China to appoint a single delegate, but you will have very great difficulty in doing that. And when these men come together, I think you would not have such an effective means for producing ultimate union, as you have in such local unions as are suggested in this amendment.”

Dr. Lowry :—

“Just a word of explanation. No matter what this conference does or does not do, as a matter of history, it cannot initiate that which we are now discussing, this movement for federation, for it was initiated more than a year ago.”

Mr. Webster :—

“The Peitaiho Conference practically decided the question of a representative conference of all the missionaries of China to meet at Peking this year, and this conference is the result. I ask if twelve months in gathering together a representative council, representing the whole of China, results in such a meeting as this, is a representative council of the whole of China possible? Where are we going to gather a representative council of the whole of China? Are you not antedating the conference of 1907? Are you going after another, prior to 1907? You can't possibly have a meeting within the next twelve months. Men are looking forward to 1907. The sensible thing to do is to follow the lines of Mr. Cooper's proposition. You lose nothing, and gain everything.”

Dr. Wherry :—

“The representative council that has met together here these days past is one thing; the representative council that Doctor Cochrane speaks of is an entirely different thing. We would generally call it a committee.”

Dr. Christie :—

“I think it would be a very bad thing if we are not unanimous. I do not see why these two resolutions cannot be united. I feel perfectly certain that Dr. Cochrane is as anxious as Mr. Cooper to see a thoroughly representative council appointed, and I feel sure that Dr. Cochrane sees that we must have the interest of every missionary in China to make it feasible. We must work, not from before backwards, but from behind forwards. We are required to get the provinces to move in this matter. I am not sufficiently well acquainted with other parts of China to say how the thing can be worked. You may call them provincial councils or committees, composed of various missionaries from the various Missions of that province. Say in one province there are ten Missions, or ten Mission represented, a representative could be chosen from each Mission

of a certain standing. These could form local representative councils, and representatives elected by these local bodies could be used for the whole of China. Let that be done as soon as possible. Let them be fully informed as to what we have done. Let them gather together the opinions of the whole of China to present to the Shanghai Conference. Dr. Cochrane has mentioned what Mr. Cooper has not mentioned; that is the native brethren. I am anxious to see the native brethren move as soon as possible. I do not see why we should not have native provincial councils, and from these local native councils have central councils, formed, say, of men of thirteen or fifteen or twenty years standing in the church. We might have something of the native element for the Shanghai Conference."

Ep. Bashford:—

"I think we are making progress and moving in the right spirit also. I think the question which now comes up is the practical one which Brother Turner raises: How can we get our committee? There are really two propositions before us. There is the proposal that we go back to the provinces and get each province to name a committee. This is territorial representation. I would prefer church representation or ecclesiastical representation. Let me state why. I go to Foochow next week, and will bring this matter before our church, and I am very sure that I shall have an opportunity to talk with representatives of the American Board and with Arch-Deacon Wolf and Mr. Lloyd of the Episcopal Church. I am sure there will be friendly feeling and a desire to co-operate. But it will be a little awkward to know just how to start the matter there. Suppose that the representative that was chosen for Foochow should be a Methodist. Suppose we go over to Central China, and the representative there should be a Methodist. Suppose out in West China the representative should be a Methodist, or in short, that the majority of the representatives chosen should be Methodists. They don't know in Central China, what they have done in Foochow, and the same way in the other sections. With any such territorial representation, we cannot get the co-operation of our missionary societies which furnish us the money and who send us out. We must have these societies back of us, and we are much more likely to secure their co-operation through ecclesiastical than through territorial representation. It is for this reason,

because I want the churches at home back of us to endorse our action, that I prefer ecclesiastical to territorial representation.

The committee could be formed on some such basis as this: The Missions could appoint one representative for every thirty missionaries, or some other fixed number, and one native representative for every three thousand members belonging to the church. I believe that the American Board can pick out its representative men better than I can. I believe I can pick out the representative men in the Methodist Church better than a member of the American Board could. I believe the American Board can do vastly more in picking out the men who will carry the Board at home than I could do. For these reasons I prefer that the representatives should be chosen along ecclesiastical lines.

If your mission is large enough so that it has representatives in different parts of the empire, I should certainly suggest that these representatives be chosen from different parts of the empire. It would be very unwise for us to pick out four representatives from North China, when we have Missions in Central, and West, and South China. I am sure that the good sense of the missionaries would lead them to pick out representatives from all parts of the empire without any suggestion, and certainly if the suggestion was made that it was desired that the committee represent the whole empire, they would do so. I believe we can carry the home churches better if the strongest representatives of the American Board, and so of the other Boards, are on this council. This is why I prefer the resolution of Dr. Cochrane."

Mr. C. F. Gammon :—

"With regard to Mr. Turner's addition to Mr. Cooper's motion, providing for distinct and separate unions, it seems to me that to have three or five or nine distinct unions in China is to have three or five or nine distinct disunions. The only possible means of accomplishing the object at which we are aiming is to have a general committee and to have the different parts of the empire united. A good many of us are a little bit too conservative; a little bit over anxious. I say we want to aim at the greatest things. If you aim at little things, you are going to accomplish little things. If you aim at great things, you may get the little things, if you don't succeed in accomplishing the greater. I think it is a great mistake, and something that spells absolute failure, if there is not something

definite, if there is not a "cut and dried scheme," if you please. That can be altered and added to, but there must be something that is absolutely definite in order to have a foundation, something that can be built upon to lay before that meeting in Shanghai in 1907, or else it will be simply a question of discussion there that will end in nothing. This is something that is alive and cannot now be stopped. But it can be very seriously hindered. I think we cannot express ourselves too unanimously for the whole accomplishment and leave the working out of the details to the future. But don't let us leave the scheme as a scheme to the future. Let us do something definite to-day."

After some further discussion over minor points, it was voted to lay Mr. Cooper's motion on the table for the present.

Rev. Mr. Glass :—

"I want to say that I am a very young missionary and upon most of these questions, I have no voice because I feel perfectly incompetent to speak. But before this motion is voted upon, I think it is proper for the attitude of the denomination, which Mr. Lowe and myself represent, should be set forth in a few words. If we say nothing, the report is likely to go out that it went through unanimously.

I believe that there is not a member of the denomination which we represent who would not agree heart and soul in the ideal that was presented by Mr. Candlin last night. We all pray for union; we believe it is right; we hope for it and long for it. We are anxious to go just as far in this matter as we can. It has been hinted a time or two since we came here, that you were very much surprised to see us here. Perhaps our brethren of the Anglican Mission and ourselves form the two poles of this body. I know the Peking Committee feared a good deal the American Baptist denomination. (Cries of No! No!) I don't mean that they feared us, but they feared that they would get very little co-operation from us. Therefore they were surprised to see us here. There are some in our Mission who are anxious to go just as far in this matter of union as our consciences will allow us to go. As my colleague said yesterday morning, and as Bishop Graves said in his remarks, there are some things which we hold dear. There are principles, and we cannot compromise on them. Brethren, we among ourselves have very little respect for any person who will compromise principle. That's where we

stand. There are a number of things in this proposition that we feel we could not unite upon. So far as a union hymn book is concerned, it seemed very desirable and we hoped that it might be successful. So far as union terms and designations were concerned, we were willing to adopt the compromise terms. There was no principle in that and we were very anxious that it might be accomplished. So far as federation is concerned, we do not feel that we can unite upon any scheme of federation that contemplates in any sense organic union. There may be some scheme of federation proposed that will appeal to our brethren. Now, then, as Mr. Candlin said this morning, and as Dr. Cochrane has said, and others have said, we are anxious that you don't go too fast. There is perhaps among us a stronger feeling upon this question than there has been in the past. And if too much is not done, it will work out all right. But if we go back and report to our church that this body has taken radical steps toward union, then that simply means to cut the last twine that binds us to this movement. We don't want to stand in the way of it for a moment. I believe that my colleague, Mr. Lowe, and myself, voicing a very large sentiment of our denomination, can say, We bid you God-speed, and just as far as we can come together, we shall be glad; and if you can bring your union train close enough to our platform for us to get on, we shall be glad to go with you. I don't think that we could to-day vote upon this question of federation. Therefore, I felt that it was right for us to put our position before the body before the vote was taken."

Dr. Cochrane :—

"May I say that I know exactly the position of our brethren. I have had such long discussions with them on baptism that I know the whole thing. May I point out that in this proposal we are not proposing any thing that would in any way hinder them from holding to their own distinctive views along these lines. I ask them to join us. The best hope of our Baptist friends is to join this scheme and convert us all."

Mr. Cooper :—

"I think that I might give some light on the essential difference between Dr. Cochrane's proposal and my own. In Dr. Cochrane's we propose now to form a representative council of China (Cries of "Not we!"); or rather, that we take steps

to that end. My scheme is rather to promote affiliation and to carry on the work by secretary, not by representation."

Calls for Question. Agreed to take up the proposition of Dr. Cochrane by sections. All were passed almost unanimously. Moved to adopt resolutions as a whole. Carried, with one dissenting vote. Explanation by Mr. Cooper that his objection was rather a technical one, because he felt that the Conference is going to do much the same work which is now being done for the Shanghai Conference by its General Committee. The rest held that it was a different work which the committee had to do.

The Report of the Reference Committee was called for. Dr. Ament, Chairman, read the report, which was accepted, and its recommendations considered seriatim.

The first resolution proposed by the Reference Committee is this ;—Resolved, that, whereas there is a generally expressed desire for a Union Hymn Book throughout China ; and a collection of one hundred standard hymns, common to most of the existing hymn books, has been selected, it is the opinion of this Conference that these hymns be handed to a Committee, hereafter to be appointed, to circulate them among the missionary body, to obtain criticisms and suggestions, and prepare the results with a view to the adoption of these hymns into all the existing hymn books, or any that may in future be prepared, throughout China, with a hope that such action would commend itself to the Missionary Conference of 1907.

It was moved and seconded that this resolution be adopted.

Dr. Cochrane moved the adoption, as a substitute for this resolution, of the following :—

Resolved, that, in view of the fact that a large majority of the missionaries in China favor the idea of a Union Hymn Book, the Representative Council, to be formed, be asked to take steps to have such a book prepared.

That, in view of the excellent work done by the Committee appointed by the North China Tract Society in selecting one hundred hymns, these hymns be recommended to the Representative Council for their consideration.

The motion to substitute was seconded.

Bp. Bashford :—

"I am not particular as to whether you take the substitute or the original. But I am inclined to think now that you are going a little too rapidly in committing yourselves or favoring

a union hymnal. The resolution of Doctor Cochrane is really two and the first part seems to contemplate the preparation of a union book. I do not think you can ask the churches to give up their hymnals now and accept a union book. I do think you can ask them to take this first step, to incorporate these one hundred hymns in their various denominational books. I think you will do more wisely to confine yourself to the resolution of the Committee of Reference, or to the second part of the resolution of Doctor Cochrane."

Mr. Tewksbury :—

"There was a motion that was discussed privately which seems to me would meet the Bishop's suggestion, and yet keep these hundred hymns. It has been suggested that these one hundred hymns could be published in the different regions, with such dialectical changes as are necessary, and by the different churches as supplements or bound separately."

Bp. Bashford :—

"That is what Doctor Ament contemplates."

Mr. Tewksbury :—

"I want it perfectly understood that in no way do we wish to be regarded as a committee for a union hymn book. We should be willing to continue in office until the Conference of 1907 for the gathering up of criticism on the work we have done. It seems to me that such work would be very valuable."

Mr. Cochrane :—

"Bishop Bashford's idea is my own, though I have not succeeded in expressing it clearly, as it seems. We want it distinctly understood that these hundred hymns do not constitute our union hymn book. I want to speak again for all the missionaries in China, that there is a desire for a union hymn book. My idea is just what Mr. Tewksbury has said. In some cases, it might be used alone for special services. In other cases, it might be incorporated with the other hymn books.

Mr. Meech :—

"I would propose as an amendment that the resolution read as follows :—Resolved, that this Conference endorse the generally expressed desire, throughout China, for a union in

Christian hymnology ; but whether a new book to be prepared, or the selection of one hundred or more standard hymns, such as those issued by the North China Tract Society, for incorporation into other hymn books, be referred to the Representative Council for decision." Seconded.

Dr. Ament :—

"I should like to inquire whether it is wise to take these hymns in their present unfinished condition out of the hands of this committee. Doctor Cochrane's proposition is that these hymns should be handed over to this representative council. Are they as well prepared to look after these hymns and look after their future as the ones who have prepared them? They are the ones who should look after them and secure the suggestions and criticisms. These hymns are not perfect. They are in process of evolution. They need revision. And who so adequate to do this as those who have done the work? It seems to me largely wasting the work of the Committee to hand it over to this Representative Council. I think the Reference Committee has been wise in referring these hymns to this original committee."

Dr. Wherry :—

"Whatever we do, we must be extremely careful not to let the impression go abroad that this conference has definitely decided on a certain hymn book, or a certain selection of hymns, or that it has selected a committee in the North to prepare such a hymn book. This committee only represents a very small section of this empire, and it does not in any way represent the missionaries who have a very strong feeling on this point. There is not a single German in any way represented on this committee. For us to accept that resolution there would at least in appearance go to prove that the whole matter was cut and dried, and that we were trying to force our decisions upon the empire of China. I should prefer Mr. Meech's proposition.

The substitute as amended by Mr. Meech was passed. Dr. Ament read the second resolution of the Reference Committee.

Resolved, that this Conference recommends to the various Missionary Societies the adoption of the following terms ;—for buildings used as street chapels, or used for purposes both of preaching to non-Christians and the worship of the Church, Fu

Yin T'ang; for buildings used solely for the purposes of the services of the Church, Li Pai T'ang. That a Committee be appointed to whom should be committed the work of communicating with the Missionary Societies, with a view to carrying out the above resolution.

Moved and seconded that the resolution be adopted.

Dr. Cochrane moved the adoption of the following substitute:—

Resolved, that, a large majority of the missionaries in China having expressed their willingness to adopt the designation Fu Yin T'ang for street chapels, and Li Pai T'ang for places of worship, the Representative Council, to be formed, be asked to endeavor to make the use of these designations universal.

Bp. Graves:—

"I think that the substitute motion assumes too much. If the resolution of the Reference Committee carries there is a standing chance for those who cannot accept these terms, and a chance for them to move for union on other questions. If the substitute motion is to carry it means that the question is prejudged, and I know in some cases it would simply lead to exclusion. Therefore, it seems to me that you are taking wiser, and a good deal broader action, if you begin with something inclusive than if you begin with an assumption of general unity, which I am sure, if it were properly tested, does not exist as much as is supposed."

Bp. Bashford:—

"With Bishop Graves feeling as he does, I think we had better adopt the original motion in place of the substitute."

Substitute lost.

Mr. Fenn:—

"I regard an expression of approval of the use of Shen as the generic term for God as important, because Shang Ti cannot be used throughout the Scriptures. I think some reference should be made to that."

Dr. Ament:—

"This does not exclude that. Any person is at liberty to use Shen as the generic term for God."

Original Motion carried unanimously.

Next Proposition of Reference Committee read by Doctor Ament.

Resolved, that, whereas there are three terms in China designating the Supreme Being, viz., Shang Ti, Chen Shen and T'ien Chu, and two terms designating the Holy Spirit, viz., Sheng Shen and Sheng Ling; but the evidence presented to this Conference shows a large and constantly growing preponderance of opinion in favor of the terms Shang Ti for God and Sheng Ling for Holy Spirit, this Conference recommends the adoption of these terms in literature by the missionary body throughout China, while leaving the far widest liberty in the use of terms in preaching.

That, in view of the widely expressed desire for the issue of the Bible printed with the terms Shang Ti for God and Sheng Ling for Holy Spirit, this Conference suggests to the Bible Societies that they take steps to ascertain the wishes of their constituents on the printing of the Bible with these terms.

Moved and seconded that these resolutions be adopted.

Dr. Cochrane moved the substitution of the following:—

Resolved, that, in view of the fact that a large majority of the missionaries in China are willing to unite on the terms Shang Ti for God and Sheng Ling for Holy Spirit, the Representative Council, to be formed, be asked to recommend the adoption of these terms in literature by the missionary body throughout China.

That the Bible Societies be asked to take into serious consideration the question of complying with the wishes of the large majority of missionaries in favor of the proposed settlement of the term question.

The motion to substitute was seconded.

Dr. Cochrane :—

“I had imagined that the constituents had already expressed their wishes.”

Dr. Ament :—

“This suggestion really came from Doctor Hykes himself. He says he will do as his constituents desire.”

Mr. Annand :—

“I think Doctor Cochrane's replies are as emphatic as we can hope for. If Doctor Cochrane has not made up a com-

plete list, if his replies are not entirely complete, it is not because he has not written often enough to the missionaries and to the missionary bodies in different parts of the field. The blame does not lie with him, but with those who have been lukewarm enough to put aside the paper and not answer the request. Is there any guarantee that the Bible Society will be more successful than Doctor Cochrane. I think we are not likely to get at so many people. Doctor Hykes has a certain constituency; the British and Foreign Bible Society has a certain constituency; and so have we. I am perfectly convinced that Doctor Cochrane's canvass is as successful as anything we may arrive at through the Bible Societies."

Question asked of Mr. Hykes as to whether he considered the vote of this body and the correspondence sufficient to warrant printing the Bible in the terms suggested.

Dr. Hykes :—

"I feel that I ought to say a few words in justice to myself. Dr. Sheffield in his remarks reminded me of a story that he told me in Tunchou,—I think it was in 1897,—and part of his remarks were based on that story. The original was this :—not that there was a large body in the way of the approaching train, but that a certain donkey got in the way of the train and brayed at it and attempted to stop it; but what happened to the donkey, it is not needful to say. He also intimated that it would be a wise thing for the donkey to get out of the way of the approaching train, and he is willing to do so, because a train that is engineered by Dr. Sheffield means disaster to the donkey.

In regard to this matter, I feel that I have been misunderstood, if I can judge from the rumblings that have gone on. I have been told that I poured water (Cries of "cold water") on this whole scheme. I did not pour water on this scheme. I was simply playing a hose with a very, very small nozzle in order to prevent you from rushing forward too rapidly and too far, and thus wrecking the entire scheme. If this scheme has so little foundation that the play of this tiny stream upon it can kill it, it hasn't very much vitality to begin with.

Mr. Candlin :—

It hasn't killed it.

Dr. Hykes :—(Continuing).

“So far as the Bible Societies are concerned, they recognize that they are the servants of the missionary body, and we are willing to do what our constituency wants; but we want to know the wishes of our constituency first. There has not a single request come to the American Bible Society for the publication of the Scriptures in these compromise terms. We cannot take cognizance of the requests that come to this committee. Not one of our constituency has asked for this publication. I do not know whether any request has come to the others or not. (Mr. Annand said they had received such requests). Moreover, I have spoken to a number of people, and find that their wishes in this matter are limited; at least some of them are. For instance, I have asked a number of people, if the Bible Society were to publish Scriptures in these terms, would they say, without any qualifications, that they would accept and use them. The reply was, “Well if the majority do, then I will take them also.” A request of that kind means absolutely nothing. It is like a good brother who used to invite me to dinner. He would say, “Brother Hykes, won't you come and take dinner with us. Just come whenever you feel like it.” That's no invitation to dinner.

My good friend spoke about experimenting. He said that all of these movements must start in experiment. Is it fair to ask the Bible Societies to make this experiment? If you will show us your faith we will show you our work. But we want you to show us your faith by your works.

The position of the Bible Society is simply this: While we would deprecate the introduction of a fourth set of terms and a fourth edition, we would be perfectly willing to consider it, and I believe meet the wishes of any considerable number of our constituency in that regard, because I believe that so far as the Mandarin Bible is concerned, if it were published in these compromise terms, it would soon displace the present Shang Ti edition. I too believe that a good many people who use the term Shen would adopt it. But the request must come to the Society from our constituency. I feel very strongly about this because it concerns us more than the other societies. Bishop Graves' Mission used the term T'ien Chu, and so do people in other parts of China. Some use Shen. We feel that they can't be counted out. Of course we have this matter entirely in our own hands, and can shut them off

from receiving any supply from us. But that's not playing fair. You can't get me into any deal of that kind.

In regard to my own position, I wish to say this: There is not a man among you, there is not a man in China, who would sing the doxology over the consummation of this effort with more heartiness than myself. I should be delighted if the compromise could be reached of this long-discussed and vexed term question. To go a little more into detail, I recommended the American Bible Society to direct me to ascertain the wishes of my constituency on this point. That I did not do so was no fault of my own. When at home, I ordered the printing going on in Japan to be delayed until I arrived. When I reached Japan I told them to go on with the typesetting and to make shells, but to do no printing hoping for a speedy settlement of this question. I think we have shown every desire not to put any obstacle in the way of this scheme. On the contrary we wanted to have our stock of Scriptures just as low as possible, so that if this plan were adopted, it could go into force almost immediately. If any of you think that I personally was disloyal to this scheme, or that the American Bible Society would put any obstacle in its way, I think you are very much mistaken. I did say that I would not recommend the American Bible Society to publish the Scriptures with these compromise terms, if it meant that there would be the introduction of a fourth term. I will say a little more plainly what I had in mind. This body is not in any way representative of all China. You yourselves have passed a resolution that the individual members are not bound in any way by the action of this conference. Now, how can you pass a resolution, asking the American Bible Society, or any other Bible Society to print in these compromise terms, and be speaking for all China. South China is not represented here except by Doctor Pearce. He is here because he was on the Translation Committee. (Mr. Candlin, How about the correspondence?) I say this body does not represent the whole of China. There is a very great difference in the South from what exists in the North. Then further there are many different versions. We have certain versions of the Scriptures which are the exclusive property of the American Bible Society, others that belong exclusively to the other Societies, and some that are owned jointly. In regard to these last, it is absolutely necessary that there should be united action. We feel that there should be united action on the part of all the Bible Societies in

regard to all that is done. It is true that you here do represent a very large and important section of China. You represent practically all mandarin-speaking China. What you friends want more than any thing else is the mandarin Bible. I do not suppose you are very much interested in the Foochow colloquial or the Shanghai colloquial of the Swatow colloquial, or in any of these sectional versions. You are directly interested in the mandarin Bible. If you missionaries are prepared to write to the Bible Society and say definitely, I myself am perfectly prepared to use and will obligate myself to use the mandarin Bible in these compromise terms, I think something can be accomplished. Do not attempt to touch these other versions. If you do, you are going to wreck the whole scheme. But if we can have these definite requests, I think the matter can be arranged with reference to the mandarin Bible. This ought to come from our constituents. The correspondence here presented does not go to the Bible Society. It is not our correspondence at all. Moreover there is a very marked difference between a man writing and saying, 'Yes, I am in favor of this scheme,' and coming right down and saying, 'I am so much in favor of it that I will use the Bible printed in the compromise terms.'"

Dr. Cochran :—

"Just one remark. The canvass by the Bible Society of their constituency would show different results from ours. This whole thing is a matter of compromise, and that feature would not enter into the Bible Society's canvass."

Dr. Hykes :—

"All the more reason why the Bible Society should know the wishes of their constituents."

Dr. Lowry :—

"A privileged question. I move that we now adjourn to meet to-night at eight o'clock in this place." Carried.

SATURDAY NIGHT'S SESSION.

DEVOTIONAL EXERCISES Conducted by Mr. Candlin, Chairman for evening. Prayer was offered by Rev. A. M. Cunningham. Decided to postpone any reading of minutes

until the close of the evening's session. The resolutions under discussion at the time of adjournment in the morning were taken up. After they were read, it was suggested by the Chairman that there was but little difference between the two propositions.

Mr. Annand :—

“ I think they are quite different. This motion isn't with reference to settling the term question ; it is with reference to getting the Bible printed in these terms. This is a suggestion to the Societies which will assist them in getting the consent of the home authorities and printing the books which we want to use.”

Bp. Bashford :—

“ It seems to me that we must depend very largely on Dr. Hykes to secure the co-operation of the Society at home. I judge that he will be able to reach the Society at home better if you pass the resolution which Mr. Ament has proposed. We all want to reach the end. Dr. Hykes wants us to reach it as much as we want to. Because Dr. Hykes feels that he can accomplish this purpose better through Dr. Ament's resolutions than through Dr. Cochrane's, I think we ought to pass Dr. Ament's proposition.”

Dr. Hykes :—

“ I think it would be a mistake to pass the resolution of Dr. Cochrane, for the Bible Society has held aloof from the term question. They would immediately hold such action up and want to know what it meant.”

Dr. Wherry :—

“ These arguments have great force, if the other Bible Societies are of the same opinion.”

Mr. Drysdale :—

“ I have no objection to the resolution being passed. The matter must be brought before the Home Committee. I understand that the three Bible Societies are united on this question. I am sorry to see that the feeling has gotten abroad among us that the Bible Societies are opposed to the printing of the Scriptures in these compromise terms. Not at all. We are

fully in favor of it. The point with the Bible Societies is that they do not wish to have another edition of the Scriptures on their hands. If we can have the mandarin edition with Shang Ti for God and Sheng Ling for Spirit in place of the present Shang Ti edition, the Bible Societies are quite ready to assist you to the very utmost."

The resolutions proposed by the Reference Committee were adopted. The whole report, as amended, was adopted. On motion of Dr. Cochrane it was

Resolved, that this Conference recommends to the various Missions in China the adoption of the term Chi Tu Chiao as the designation for the Christian Church.

It was voted that the Secretaries be a Committee to secure the publication of the records of this Conference, that 3,000 copies be ordered, and that the Peking Committee on Union devise means to meet the expense of the same, and other expenses of the work represented in this Conference.

Two of Mr. Cooper's resolutions were again presented, and it was Resolved, that this Conference appeals to the brethren of all Missions and Churches to continue earnestly in prayer on the subject of Federation, and especially that the Holy Spirit may come in unifying power upon the whole Church.

Resolved, that this Conference appeals to the General Committee for the General Conference of 1907 to arrange for the adequate presentation of the subject of Federation to that Conference.

Mr. Ewing urged the recommendation to all Missions to arrange for the delimitation of fields, as is now being done in Chilili Province.

Dr. Cochrane presented a letter from the West China Missions Advisory Board, on the subject of Opium. With the change of one word, the recommendations therein were adopted, and ordered printed in the records. They are as follows:--

MINUTE ON OPIUM.

"Letters have been received by us as a Conference from Missions in West China calling attention to the great increase in the amount of land in China under poppy cultivation, and to the enormous growth of the consumption of opium which has been so marked during the past few years. This is a cause of grave concern to all interested in the welfare of the Chinese people and the spread of the Gospel among them.

At such a time as the present, when this Empire is in some measure awakening to her position among other nations, and the intelligent classes of the people are beginning to take an interest in the real welfare of their country, it would appear to be the duty of Christian Missions more than ever to urge upon the Chinese the necessity of taking measures to combat the evil.

Missionaries have long realised that one of the worst enemies of China is opium, and have persistently used every means possible to rescue its victims, and, by strict Church legislation and discipline, to prevent the abuse of the drug. No one known to smoke opium is allowed to become a full member of the Church of any Mission. Most Missions observe the rule that no one who smokes, buys, sells, or grows the drug may be admitted. But the effect of all this is scarcely appreciable, the good market for the drug being too powerful an incentive to increased production. The prospect is one of finding ere long that few of our hearers are altogether free of complicity in the traffic.

Other means of stemming the evil are imperative.

We are thankful to note a renewed effort on the part of the Anti-opium Society of England, and others, to bring about a change in the attitude of the British Government to this question, and we would urge our friends in England in no way to relax their efforts to have the present law changed.

RESOLVED :—

1.—That as members of the Peking Federation Conference, representing many Missionary and three Bible Societies in China, regarding as we do with the utmost concern the increasing deplorable consequences of the use of opium, and the evidences that the Chinese in many Provinces, for the sake of what they consider more profitable labour than the raising of food stuffs increase year by year the amount of land under poppy cultivation and diminish the area under rice and other cereals, hereby unanimously express our conviction that the time has come for taking prompt and efficient measures to diminish the production and traffic in opium,—the deadly enemy of all national prosperity, the insidious, potent foe of Missionary success.

A resolution from Foochow, with reference to the organization of a Sunday School Union was presented. It was moved

to express our approval of the resolution, and to refer it to the Representative Council, to be formed, for action.

A resolution of thanks to the ladies entertaining the Conference, to Dr. Cochrane, and to the various officers of the Conference, was adopted.

The minutes of the day's sessions were read and approved.

After a closing prayer by Dr. W. T. Hobart, the benediction was pronounced by Bishop Bashford, and the business sessions of the Conference were concluded.

On Sunday afternoon, October 1st, at 4.30 P.M. Bishop Bashford preached before the Conference, in the American Board Mission Church, a sermon on the theme. "The Bible and Missions," from the texts, Genesis 22; 17-18; Luke 24; 47.

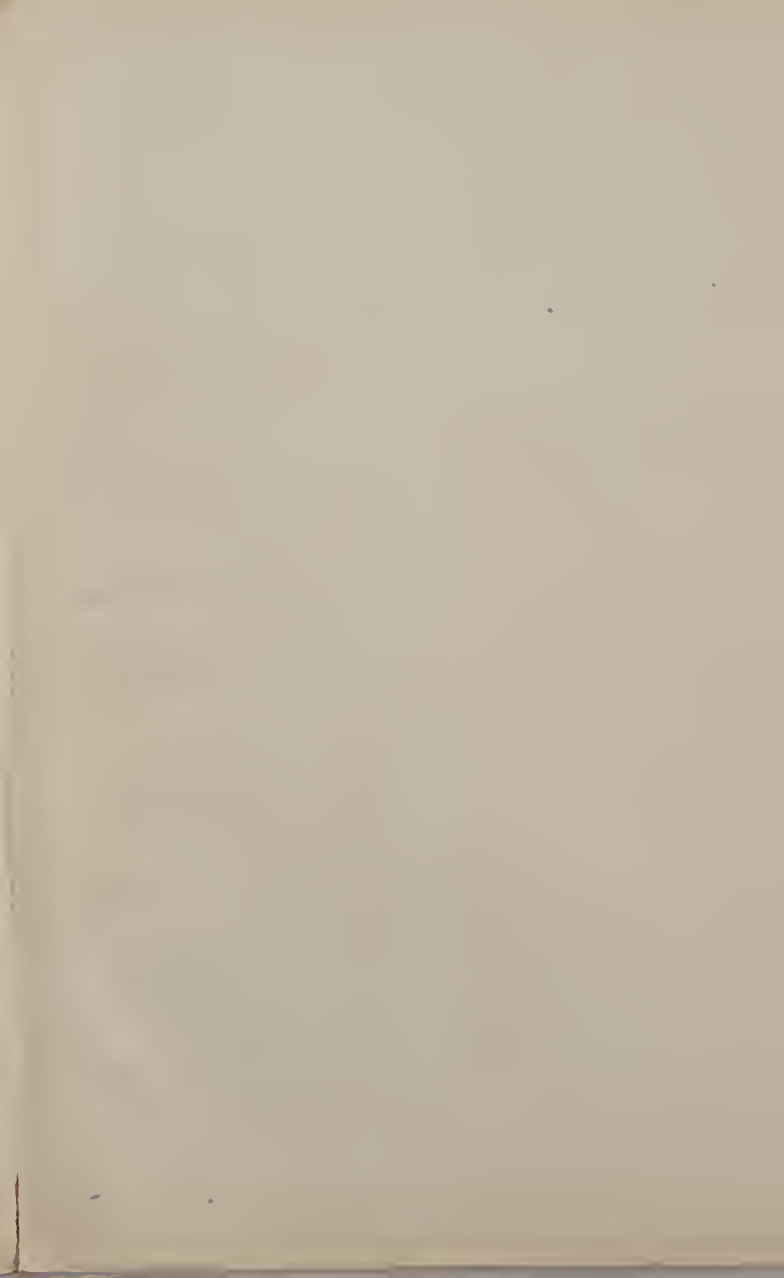
COURTENAY H. FENN, } Secretaries.
JNO. MCGREGOR GIBB, JR., }

ACCREDITED DELEGATES.

A. S. Annand.	Scottish Bible Soc.	Tientsin.
Rev. W. S. Ament, D.D.	Am. Board Mission.	Peking.
Bishop J. W. Bashford.	Am. Meth. Episc. Miss.	Shanghai.
Rev. G. T. Candlin.	Eng. Methodist, Mission.	Tientsin.
Dr. D. Christie.	Scotch Pres. Miss.	Moukden.
Dr. Thos. Cochrane.	London Miss. Soc.	Peking.
Rev. E. J. Cooper.	China Inland Mission.	Shansi.
Rev. I. F. Drysdale.	Brit. and For. Bible Soc.	Tientsin.
C. F. Gammon.	Am. Bible Society.	"
Bishop J. R. Graves.	Am. Episc. Mission.	Shanghai.
Rev. M. L. Griffith.	China Inland Mission.	Shuntefu.
C. W. Harvey.	Y. M. C. A.	Tientsin.
Rev. J. R. Hykes, D.D.	Am. Bible Society.	Shanghai.
Bishop Iliff.	Ch. of England Mission.	Shantung.
Rev. John Keers.	Irish Pres. Mission.	Manchuria.
Rev. J. W. Lowc.	Am. Baptist Mission.	Shantung.
Rev. H. H. Lowry, D.D.	Am. Methodist Episc. Miss.	Peking.
Rev. A. Lutley.	China Inland Mission.	Shansi.
Rev. M. Mackenzie.	Canadian Pres. Mission.	Honau.
Rev. S. E. Meech.	London Mission.	Peking.
Rev. F. E. Meigs.	For. Christian Miss. Soc.	Nanking.
Rev. T. E. North.	Wesleyan Mission.	Hankow.
Rev. T. W. Pearce.	London Mission.	Hongkong.
Rev. O. E. Oberg.	Scandinavian All. Mission.	No. Shansi.
Rev. L. B. Kidgely.	Am. Prot. Episc. Mission.	Hankow.
Bishop Scott.	Ch. of England Mission.	Peking.
Rev. John Wherry, D.D.	Am. Presb. Mission.	Peking.

OTHER PARTICIPANTS IN THE CONFERENCE.

Mrs. J. W. Bashford.	Wom. For. Miss. Soc. M. E. Ch.	Shanghai.
Miss Alice Carter.	Am. Pres. Miss.	Peking.
Rev. A. M. Cunningham.	Am. Pres. Mission.	Peking.
Mrs. Drysdale.	B. & F. B. S.	Tientsin.
Rev. C. E. Ewing.	Am. Board Mission.	Tientsin.
Mr. H. S. Elliott.	Stenographer.	Shanghai.
Rev. C. H. Fenn.	Am. Pres. Mission.	Peking.
Mrs. J. Ellen Foster.	W. F. M. S. M. E. Ch.	Washington, D. C.
J. McGregor Gibb, Jr.	Am. M. E. Mission.	Peking.
Rev. W. B. Glass.	Am. S. Bapt. Miss.	Shantung.
Rev. W. H. Gleysteen.	Am. Pres. Miss.	Peking.
Rev. I. T. Headland, Ph.D.	M. E. Mission.	Peking.
Rev. W. T. Hobart, D.D.	Am. M. E. Mission.	Tientsin.
Miss E. E. Leonard, M.D.	Am. Pres. Miss.	Peking.
Miss E. S. Livens.	London Mission.	Peking.
Dr. Geo. D. Lowry.	M. E. Mission.	Peking.
Mrs. H. H. Lowry.	"	Peking.
Miss Luella Miner.	Am. Board Mission.	Peking.
Miss M. E. T. Moreton.	London Mission.	Peking.
Rev. D. S. Murray.	"	Tsangchou.
Rev. W. H. Murray.	Mission to Blind.	Peking.
Dr. E. J. Peill.	London Mission.	Hsiaochang.
Rev. J. A. Partridge.	Ch. of England Mission.	Peking.
Miss Jessie E. Payne.	Am. Board Mission.	Peking.
Rev. J. H. Pyke, D.D.	Am. MeE. Mission.	Ch'angli.
Rev. D. Z. Sheffield, D.D.	Am. Board Mission.	T'ungchou.
Mrs. Sheffield.	"	"
Rev. T. Howard Smith.	London Mission.	Peking.
Mrs. Smith.	"	"
Rev. C. A. Stanley, D.D.	Am. Board Mission.	Tientsin.
Rev. W. S. Stelle.	"	Peking.
Dr. E. J. Stuckey.	London Mission.	Hsiaochang.
Rev. F. B. Turner.	Eng. Meth. Mission.	Shantung.
Dr. Edna G. Terry.	W. F. M. S. M. E. Ch.	Changli.
Rev. E. G. Tewksbury.	Am. Board Mission.	T'ungchou.
Rev. W. F. Walker.	Am. M. E. Mission.	Peking.
Rev. James Webster.	Scotch Pres. Mission.	Manchuria.
Rev. J. L. Whiting, D.D.	Am. Pres. Mission.	Peking.



PEKING, 12th December, 1905.

DEAR.....

At the Conference held here on September 28th, and the succeeding days, (a report of which is shortly to be sent to each Missionary in China,) the following among other resolutions were adopted:

- 1.—Resolved that in view of the almost unanimous wish of the Missionaries in China for some form of Federation of the Christian Churches of the Empire, steps be taken to form a Representative Council or Committee, in which the Native Church shall be adequately represented.
- 2.—Resolved that we appoint the Peking Committee on Union together with such Missionaries in other parts of China as they may invite to co-operate with them, as a Committee for the purpose of securing such a Representative Council or Committee,—the work of this preliminary Committee to cease when the Representative Council or Committee has been formed.
- 3.—Resolved that this Representative Council or Committee be asked to take into careful consideration the outline of a tentative Scheme of Federation already prepared by the Peking Committee on Union.
- 4.—Resolved that all actions of this Representative Council or Committee be regarded as tentative and experimental, and that they be reported to the Centenary Conference of 1907 for its consideration and revision.
- 5.—Resolved that this Conference appeals to the brethren of all Missions and Churches to continue earnestly in prayer on the subject of Federation, and to pray especially that the Holy Spirit may come in unifying power upon the whole Church.

In pursuance of the instructions contained in the second Resolution quoted above, the Peking Committee has met more than once, several new members have been co-opted on it, and I am now authorised to write to you as follows:—

1.—We think that a Representative Council or Committee can best be formed if its members are elected by four Divisional Councils or Committees, one for each of the four Divisions of China, South, Central, West, and North. ;

2.—The scale of representation on the Representative Council or Committee might be one Foreign and one Chinese member to every hundred Missionaries—a residue of more than fifty to count as a full hundred. On the basis of the Missionary Directory for 1905 this would give—

For South China about five Foreign and five Chinese members.

„	Central China	„	eight	„	eight	„	„
„	West	„	two	„	two	„	„
„	North	„	six	„	six	„	„

3.—The four Divisions of the Empire referred to are made up as follows:—

South China: Kwangtung, Kwangsi, and Fukien.

Central China: Hupeh, Hunan, Anhui, Kiangsu, Kiangsi, and Chekiang.

West China: Szechnan, Yunnan, and Kweichow.

North China: The Manchurian Provinces, Chihli, Shantung, Shansi, Shensi, Honan, and Kansu.

4.—The Divisional Councils or Committees which will elect these representatives (both Foreign and Native,) ought to come into being as soon as possible, to allow of the Representative Council or Committee meeting and preparing its Report in time for the Centenary Conference in 1907. For this reason, while heartily desirous to see our Chinese brethren fully represented as soon as practicable in all Councils or Committees formed in connexion with Federation, *we do not deem it advisable to attempt to secure any representation of the Native Churches on these Divisional Councils or Committees at present.*

5.—We may say that it is our intention to endeavour to form a Divisional Council or Committee for North China in the following way.

a.—The Divisional Secretary hopes to get into touch with corresponding members in each Mission through the present Circular.

b.—Each Mission in the Division, irrespective of the Province or District where it is working, will rank as a single unit for the purposes of representation e.g., *all* the American Presbyterians in North China will form one such unit.

c.—Each unit as above defined will elect its own representative on the Divisional Council or Committee: if it has twenty or more Missionaries, (men and women, excluding wives of Missionaries,) it will elect two representatives.

d.—A meeting of these representatives, i.e., of the Divisional Council or Committee, will be held, if possible, in the summer of 1906 at Peitaiho, primarily to elect the North China Representatives (Foreign and Chinese,) to the Representative Council or Committee, and also for the discussion of such subjects as they may deem desirable, especially with a view to enabling their Representatives to represent their views adequately on the Representative Council or Committee.

6.—In West China the Advisory Board already in existence might perhaps act as the Divisional Council or Committee for that Division of China.

7.—The chief object of this circular is to ask you if you will be so good as to help to form a Divisional Council or Committee in your own Division of China, by laying the whole matter before your Mission throughout the Division, with the suggestion that the method proposed for North China or any other method likely to attain the object aimed at, be adopted as soon as possible in your Division.

8.—The following have been asked to act as secretaries for the four Divisions:

For South China, the Rev. T. W. Pearce, London Mission, Hongkong.

„ Central China, the Rev. Speneer Lewis, Methodist Ep. Mission, Nanking.

„ West China, the Rev. G. E. Hartwell, Chengtu, via Chungking.

„ North China, the Rev. S. E. Meech, London Mission, Peking.

9.—If you are not able to undertake the work alluded to in paragraph 7 above, would you kindly get some other member of your Mission, (in your own Division of China,) to do so, and communicate his name as soon as possible to the Secretary for your Division as above, (see par. 8.) But if, as we hope, you will kindly undertake it yourself, will you let the Secretary know as soon as possible?

10.—We have thus endeavoured to acquit ourselves of the task imposed upon us: we have outlined a plan by which we think the Representative Council or Committee can be effectively formed: viz., by election on a common basis through the medium of Divisional Councils or Committees representing the four Divisions of China. Further, we have drawn up a plan on which we in North China propose to elect our own Divisional Council or Committee, and we are now submitting it to our brethren in case it may prove useful as a basis for developing better plans in the other Divisions of China. And lastly we have urged the need of prompt action if the Representative Council or Committee is to report to the Centenary Conference at Shanghai in 1907.

11.—In issuing this circular, we would call special attention to the fact that in seeking the formation of such a Representative Council or Committee we are not only carrying out the instructions of the Peking Conference of last September, but also trying to give effect to the wishes of a very large majority of the Missionaries in China. When that Council has been formed, our duties and our existence as a Committee cease. But in order that the Council may be thoroughly representative, it is essential that *all* Missions should do their part in the formation of it through the Divisional Councils or Committees; and in order that none may be deterred from so doing we wish finally to point out (1) that by taking part no Mission commits itself to approval of any particular scheme of Federation, and (2) "that all actions of the Representative Council or Committee, when formed, be regarded as tentative or experimental, and that they be reported to the Centenary Conference of 1907 for its consideration and revision," in accordance with the Resolution of the Peking Conference.

Hoping that you will cooperate heartily in this matter, especially by putting yourself in touch with your Divisional Secretary without delay,

Believe me, Yours sincerely,

For the Committee, THOS. COCHRANE.

P. S.—The expenses in connexion with the preliminary work of our Committee have been kept as low as possible, but no funds are available to meet them other than the voluntary contributions of those who are earnestly anxious to see this work bear fruit. Any donations will therefore be welcomed by our Treasurer, the Rev. W. S. Ament, D.D. American Board Mission, Peking.

COMMITTEE.

- THOMAS COCHRANE, M.B., C.M., London Mission, Peking, *Chairman*.
 Rev. JOHN WHERRY, D.D., American Presbyterian Mission, Peking.
 Rev. S. E. MEECH, London Mission, Peking, *Secretary for North China*.
 Rev. H. H. LOWRY, D.D., Methodist Episcopal Mission, Peking.
 Rev. GEORGE T. CANDLIN, English Methodist Mission, Tientsin.
 Rev. W. S. AMENT, D.D., American Board Mission, Peking, *Treasurer*.
 Rev. J. PYKE, D.D., Methodist Episcopal Mission, Tsunhua.
 Rev. F. L. NORRIS, M.A., Church of England Mission, Peking.
 Rev. J. W. LOWRIE, D.D., American Presbyterian Mission, Pao Ting Fu.
 Rev. T. W. PEARCE, London Mission, Hongkong, *Secretary for South China*.
 Rev. SPENCER LEWIS, Methodist Episcopal Mission, Nanking, *Secretary for Central China*.
 Rev. JOHN KEERS, B.A., Irish Presbyterian Mission, Chinchow.
 Rev. GEORGE HARTWELL, B.A., B.D., Canadian Methodist Mission, Chengtu, via Chungking, *Secretary for West China*.

We have been asked to reprint herewith the outline scheme of Federation, referred to in the third Resolution of the Peking Conference quoted above.

OUTLINE OF TENTATIVE SCHEME OF FEDERATION.

Title.—The Federation of the Christian Churches in China.

Object.—To Federate all Christian Churches in China with a view to closer union hereafter.

Methods.—1st.—The formation of a representative council *in which the Native Church would be strongly represented*, to meet annually in different parts of China in turn.

It would probably be necessary to have a series of councils, ranging from district and divisional councils, meeting frequently, up to the council representative of the whole field. But whatever plan may ultimately be adopted, it is necessary to recognise the need of the full co-operation of the Native Church, and its adequate representation in all conferences or councils.

2nd.—The appointment of two corresponding secretaries, one native and one foreign, who would serve as a link between the various missions and Churches now at work throughout the Empire. These secretaries would be appointed by the representative council to hold office for one year, or until the appointment of successors.

It shall be their duty to act as the recognised medium of communication between any one or more missions or Churches and all the rest, on questions bearing on the subject of Federation, or in any way tending to promote union.

3rd.—The representative council shall have power to appoint committees to deal with such matters as those enumerated under the next heading, viz. : that of *Work*.

Work.—To encourage everything that demonstrates the essential unity of Christians, as e.g. :

- 1.—Union in educational work.
 - 2.—Mutual division of territory to avoid overlapping. Free interchange of members. Occupation of vacant fields.
 - 3.—Compilation and use of a Union Hymn Book.
 - 4.—The use of common designations for street chapels and places of worship, without the addition of any foreign name.
 - 5.—The use of common terms for God and the Holy Spirit.
 - 6.—The encouragement of the consideration of all questions likely to lead to the extension of Christ's Kingdom in China, such e.g. as Translation and Literary work, Social work, United Missions of an evangelistic character, &c., &c.
-

Extract from James B. Cochran, dated Lwai Yuen, April 7th, 1906.

"We are much pleased to see the action taken by the Board and the Committee of the Southern Assembly in regard to the Constitution of the Nanking Seminary. I hope some one will be found to make a strong plea for it in our Assmably. The Nanking Mission will in favor of the Shorter Catechism as Standard for Seminary and I am pretty sure the Central China Mission will also. I do not know about the Southern Presbyterian brethren. Some of them are mighty skittish when Standards are mentioned. If we insist on the Westminster Standards as the Standards for the Church in China, it will be another case of, 'If thou being a Jew livest as do the Gentiles, ---- how compellest thou the Gentiles to live as do the Jews?'"

their temptations and aspirations, but a mind able to comprehend the situation and give the shrewdest advice. Many of them followed him to Glasgow, where his house was sometimes full of inquirers who had come to complete confidences begun in Edinburgh; and at the present day his converts are to be found making their way as professional men in all parts of the country, not a few of them rising to positions of eminence."

TO UNIFY CHINESE CHRISTIANITY

A PROPOSAL for the unification of Christianity in China has recently emanated from a native Christian. Hsi Chien, a Manchu censor and imperial clansman under Captain Pa Yi of the Blue Banner, has dispatched a memorial to the Foreign Office of Peking, praying the Chinese Government to send a special envoy to the Pope to request the appointment of a papal nuncio to reside in Peking, and of a Chinese cardinal to be at the head of the proposed Chinese Catholic Church. The petitioner seems to be under the impression that all Protestant missionaries will accede to the proposition, for it is projected that all the missionaries of different nationalities shall be placed under these officers. The petitioner further recites that "we will ourselves have to form a Chinese Christian Association for China, and we will have also ourselves to protect all the churches and missionaries throughout China, and let no other Power render any assistance for the protection of any of the churches in China." This petition, according to a correspondent of the *New York Evening Post*, has been published generally in the Chinese press, and also in the foreign papers. The conditions which led the petitioner to write his memorial are given below, and the facts presented, says the *Post* correspondent, "may give church people at home—Catholics or Protestants—something to think about. The petitioner says:

"The causes of the religious troubles which have been so numerous in this Empire, and placed the country in such a critical condition, we find are largely due to the protection of the churches in China being entirely in the hands of the foreigners. The two religions—Protestantism and Roman Catholicism—are now prevalent throughout this Empire, but their propagation is, however, not under our control, and the ignorant people are unconscious of what the foreign religions are and consequently no doubt harbor suspicions against them. This has caused trouble between the foreign converts and non-Christian peoples, and they persecute each other on small provocation. The district officials are mostly inexpert in holding to the right and proper principles when settling the quarrels of the two peoples, and in most cases they either give partial protection to the non-Christian Chinese or show special and unjust favor to the foreign followers, and so the two peoples are caused to hate each other more and more. Much more serious cases are always liable to take place.

"Moreover, the disorderly Chinese of the lower class who are foreign converts take advantage by making the foreign missionaries a means of their protection, and they try to do everything for the foreigners' pleasure. When the missionaries command them to believe in Roman Catholicism, they gladly answer that they believe, and the missionaries always rejoice and let themselves be cheated by their disorderly followers. These disorderly people consequently become still worse and more offensive in all cases.

"It is always the case, when the foreigners give forced protection, and the ignorance of the local officials is shown, that the bad characters and corrupted gentry of the place take advantage to create more disorders, and the non-Christian Chinese are always the sufferers. They are humbugged by the foreign-religion followers without being able to get redress before the local government, and, as they have been suffering so much, a serious outbreak is liable to happen with very regrettable results.

"Should the local officials always deal with the quarrels of these two peoples impartially, there would be no destroying of churches and murdering of missionaries or Christian followers. Should the provincial treasurer and judges thoroughly look into the cause of outbreaks and settle disputes in a proper and satisfactory manner, there would be no need for international negotiation with foreign representatives.

"It is largely due to the fact that the officials in responsibility are always afraid of dealing with foreign missionaries as if they were tigers and wolves. When an outbreak of trouble between the two peoples happens, the officials always slaughter the common innocent non-Christian subjects without looking thoroughly into the matter.

"They merely use the subjects and the territory of China as a means of flattering and satisfying the foreign people.

"Both the Christian and non-Christian Chinese are the 'children of China.' It is, indeed, very regrettable that they should disagree in this manner. The outsiders, however, seeing that we do not know how to protect ourselves, seize the opportunity, procure the advantage of getting more portions of land and heavy indemnities under the name of giving protection to the converts."

CATHOLIC IDEA OF CHURCH SOCIABILITY

THE visits of "Miss Smith," the "plain young woman" employed by *The Ladies' Home Journal* (Philadelphia) to the Protestant churches of the East and West, to gauge the degree and genuineness of the welcome offered by them, has led *The Catholic Monitor* (Newark) to analyze the "social" qualities of Protestant churches. The writer notes the fact that only non-Catholic churches were visited; implying, he thinks, the distinction "that the Protestant church is a club, but the Catholic church is the house of God." The Catholic, he asserts, on going to church, "expects no human welcome; his welcome comes from the depths of the tabernacle." The writer adds:

"He cares not whether his fellow worshippers greet him or whether courtesies are extended to him. He goes to his church because he has a right and because it is his duty. Bound together by a common belief, afire with the same love, urgent on the same purpose, all the worshippers are brethren—brethren whether in the jungles of Africa or in the stately edifice in the crowded city. There are no strangers."

The view of the Protestant church which the Catholic writer here presents is deduced from the spirit and effect of the recent articles that have attracted wide-spread notice:

"It must be evident by this time to observant men that the Protestant churches have degenerated into mere social clubs. They have no other binding tie and seemingly have no other ulterior end than the social features. There is no longer required any unity of doctrine among the members of the Protestant church; in fact, doctrine is rather considered the badge of narrowness and illiberalism. Pulpit and pew are without any positive doctrine or the need of it. Modern Protestantism has lost all appreciation of doctrine and the sweet tyranny of truth. The Methodist minister exchanges pulpits with the Baptist, and he in turn with the Presbyterian, with delightful inconsistency as to the doctrines in their official standards of faith did not differ an iota from one another. The teachings of the ministers within the same sect differ widely. Each has his own doctrine-plant. Each preaches his own opinions, ventilates his own views. Sensationalism, and not doctrine, dominates the Protestant pulpit. The minister preaches what pleases his people and fills the pews on Sunday morning; he ignores any such duty as measuring his utterances by the standard of his church's confession of faith.

"The confusion of the pulpit is reflected in the pews. Each member sets up his own standard of belief, if he does not ignore all positive doctrine. He goes to the church service to be entertained or amused. His mental attitude is not that of a man of faith, seeking the doctrine of his church. He compares the opinions of his minister with his own opinions and is pleased accordingly. To keep alive his interest, he, with his fellow members, demand an able minister, an eloquent minister, a sensational minister. They pay their money to the club and they desire in return an up-to-date service. Outside of this, they see no reason to attend the church, unless perhaps to satisfy an exacting wife and soothe her religious nerves.

"Doctrine gone, preaching satisfactory, the minister must develop the social side of his make-up. In this, a rich wife is a

useful accessory. For a short time, an unmarried minister is at an advantage in his parish, till curiosity deepens and darkens into gossip. Constant intercourse among the church-members develops friendship among them. Acquaintance ripens into family ties. Sitting under the same teacher, similarity of view is likely to follow; similar opinions may lead to similar interests. By degrees, the unity of fellowship has built up a successful club. Divergent members fall away or follow the path of least resistance into more congenial atmosphere. And thus finally compact social organization is developed—a Siamese twin type. This is the modern Protestant church in the United States."

Each attendant that presents herself at the church door on a Sunday morning or evening is looked upon as a possible applicant for membership in the club, the writer continues; and acquaintance must disclose the desirability of the applicant. Further:

"Therefore, any stranger who appears, is taken in charge. The better dressed she is, the more refined, the more welcome. The glad hand is extended to her; polite ushers lead her to a prominent pew; a new hymn-book is provided; her attention to the sermon is duly noted and the quality of her voice. After service, the responsiveness to the churchly courtesies draws a group of women members around her; they compare notes with her, till the minister appears and is introduced. She is invited to return the following Sunday. And all the ladies await her the next Sabbath—if she has come in a coach. Gradually a new member is annexed to the club, to become part and parcel of its working force. Possibly, the stranger is neglected at the church door. Her mien or her habit is not attractive. Mayhap the neglect is the veriest oversight. But her feelings are wounded. There is an undercurrent of bitterness as the result, for, let it be confessed, the newcomer's notion is somehow or other not that of a church, but of a club. And so the sad comedy goes on from Sunday to Sunday—the tragic-comedy of modern Protestantism."

LACK OF RELIGION IN RELIGIOUS ART

RELIGION is absent from the religious art of the day, even when every other qualification of high art is present. Reality, intensity, beauty of modeling and coloring are found in modern paintings, but religious feeling is wanting, says Fr. Marie-Joseph Ollivier, O.P., writing in the *Revue Générale* (Brussels). This results, he thinks, from the decadence of Christianity in these days and from the ignorance of the gospel history which is conspicuous both in painters and their critics. Speaking of the religious inspiration in pictures he says:

"For a long time the complaint has been made that our exhibitions of painting and sculpture are lamentably deficient from this point of view. Yet we can not forget that many works of real and great value seem to protest against the discredit into which religious subjects have fallen, for religious subjects are now considered unworthy of the artist's attention and least inspiring to his genius. Of course we might, and, indeed, we ought to rank as historic paintings the works of Puvion de Chavannes and many of his contemporaries who allegorize history as representing patriotic memories and religious beliefs, Biblical or mythological, with a marked preference for the former. . . . The Christs, the Madonnas, the angels or the saints, whether isolated or grouped in such historical paintings, are sufficient in number to fill whole galleries. Talent, delicate handling, intensity, strength, all are there; nor is there wanting the refinement of conception which distinguishes our age, and which is indeed a ground for self-felicitation, provided the progress it indicates is real progress. We must admit, and that without irony, that the Christs are majestic and thoughtful, the Madonnas deliciously melancholy, some at least of the saints seem admirably adapted for their rôle of apostle and martyr. There are several representations of the child Jesus really adorable, the virgins are all light and perfume. There are bishops in glittering cope and miter grouped under the cross, for which they seem to live; there are Saint Georges rivaling the dash and scornful mien of Sanzio's Saint Michael, there are anchorites who seem to breathe the air of solitude and penitence. . . . But after all can it be said that the spirit of religion animates these paintings?"

He thinks that it does not. Neither painter nor art critic nowadays seems to understand the mind of Christ. Even Tissot, great painter and realist as he was, could not penetrate that. In the words of this eloquent Dominican:

"If the ordinary painter or sculptor but imperfectly understands the soul of Christ and of his mother, the critic is little better off. Both of them cultivate in themselves a mental mood before which Jesus and Mary appear with no features of greatness, because there is nothing of the superhuman or the divine in them. The Christ of Tissot, to mention only this single work which is in the Church of the Dominicans and exhibits so many admirable features, has nothing in it which moves the soul and calls for an act of adoration or of prayer. That the drawing is correct, even admirable, that the color is well chosen for decorative effect, can not be denied, but that Jesus Christ is there, the son of God made man for the salvation of the world, I avow, perhaps to my own confusion, that there is nothing in the picture that persuades me of that, nothing that disposes me to believe it. It is a handsome man, with nothing superhuman about him, either in attractiveness or in the charm of his countenance. His tall stature does not impress me as harmonizing with the gentle dignity of the Savior."

Painters should paint the Christ of the gospels, or they should not paint him at all. No one would put on the canvas a smiling Medusa or a beardless Jupiter. Neptune must have his trident, Apollo his bow, and Christ the ineffable impress of conscious divinity. The painters fail to be true to the gospels because they do not know the gospels, continues Father Ollivier. He enlarges upon this point as follows:

"One of the most glaring faults of modern painting is that painters do not know the New Testament, and never take the trouble to analyze to the core those personages of the gospels whom they elect to represent, and this in spite of the reconstruction or revision of Bible characters and events of which our age is so proud. Even those who have lived in the East, in order to steep themselves in its atmosphere and associations, so that they may be the better able to interpret it, too often confine themselves to an external view of it. Under the idea that nothing changes in this land of immobility they perceive only the low and common where they looked for the noble and the grandiose. This is because they were never initiated into the inner vision of man's nature, and into the inner meaning of exterior objects. For instance, any carpenter of Nazareth whatever serves them as a model for St. Joseph, who certainly was no ordinary carpenter. The boatmen of Tiberias are by them considered to be Peter, Andrew, James, and John. fishermen, it is true, on the same lake, but neither of the same origin nor of the same physiognomy. A common woman of Bethlehem is to them typical of the Virgin Mother."

The result is not only false, but irreligious. It is, in fact, false because it takes no account of the profound religious and devotional expression which prevails throughout the gospel, both in its events and its personages. As this learned Master in Theology remarks:

"It is really treasonable for artists to depart from scrupulous historic verity by failing to give in their pictures the religious teaching conveyed by the persons and events they portray from the gospel. In doing so they sacrifice their own dignity and self-respect to an inexcusable degree. Pictures are often the Bible of the poor. . . . A time will come, at least I love to think so, when faith and science, simplicity and genius, inspiration and learning, will be once more united in order to restore to us this Bible of the poor. Such a restoration will not only be grateful to the poor and simple, but it will be hailed with passionate joy by the refined and the learned."—*Translation made for THE LITERARY DIGEST.*

MR. JOHN C. EARL, financial secretary of the Bowery Mission, 92 Bible House, New York, has sent an appeal for contributions for the forthcoming season. The "Bread Line," which is its special charity, numbers at least 1,000 homeless men and boys, who at one o'clock in the morning are given a breakfast of hot coffee and rolls. Altogether the Mission has supplied this year, the secretary asserts, over 233,000 meals and 10,072 lodgings. The beneficiaries are not New Yorkers, but men and boys from all parts of the country stranded in the city. The prospective hard times promise to give this charity plenty of exercise during the coming winter.

H. E. Spier Dec 2

[From "The China Medical Journal," January, 1911.]

UNION IN MEDICAL EDUCATION.

By R. T. SHIELDS, M.D., Nanking.

It goes without saying that what medical missionaries are in China for is to help on in the work of preaching the Gospel; they are an integral part of the great army of missionaries seeking to bring this land into subjection to their Master. We all know something of the history of medical missions in China. Dr. Boone has just given us a paper on the evolution of this branch of the missionary service from its small beginnings to its present importance.

Looking backward over the past history of medical work in China and forward into the unwritten history of the future, we are brought to ask ourselves the question, How can our medical work best help on the cause of Christ in China? How can we as medical missionaries make our lives count for the most in the advancement of His kingdom?

From the very first the medical missionary has been handicapped in his work by lack of trained assistants, and those whom he has trained after years of labor to be capable assistants, have cost him many hours of study and teaching that had to be taken from his regular duties to his patients. And though many excellent assistants have been trained by this method, the plan as a whole has not been very satisfactory. It was but a temporary expedient, useful in the early days of medical missionary work, but destined to be replaced by something more satisfactory, more useful, and more permanent. The training-class plan was the best, the only plan that could be adopted at first, and it has had a great field of usefulness. But the time has come in the progress of medical work in China when we can give the Chinese something better—an education that will more nearly come up to our home standards. We are doing the same thing in theological training, where the one-man-taught training-class is giving way to the Theological Seminary.

Far be it from me to say a word derogatory to the work of the older medical missionaries in China. They opened dispensaries, built hospitals, treated thousands of patients, broke down prejudice and opposition, and gave the Chinese such an example of the efficiency of Western medicine that they seek for it more and more. And they so well used the great opportunity given them for preaching the Gospel that thousands of the Chinese have been brought into the church directly or indirectly under God because of the medical missionary and

his work. Those men and women translated books, trained, from perfectly raw material, their assistants, and did all in the face of difficulties and opposition which we, in this day, practically do not have. All honor to these men and women and to the work which they did. But we have reached the time in the providence of God, when we can do something more—when we can take a step in advance. We have among us to-day the man who in addition to all the other work that he has done for the missionary cause in China, was the first to urge the necessity of the organization of the doctors of China into an association. Besides the other benefits derived from this association there have been formed committees on terminology and on publication. There are already several valuable books published in the new terminology, and the Lexicon of medical terms has just been completed. Owing to the labors of these two committees we shall soon have a good series of Chinese text-books. And thus the teaching opened to the Chinese in their own language is made much easier.

Let us look at a few of the reasons that can be advanced in favor of the establishing by the missionaries of medical schools in China.

First as regards the medical missionary and the mission hospital. The busy doctor cannot run his hospital and dispensary, look after his patients as he ought to, and properly prepare his lectures, and I take it that no one can teach without more or less preparation. If one tries to do all this there is something left undone; either the patients suffer from neglect of their physical or spiritual needs, or the students are not taught properly. The doctor cannot do his best for his patients or his students, cannot reach his highest usefulness so long as he is burdened with the duty of teaching students as well as running a dispensary and hospital. On the other hand a doctor must have assistants, and the better trained the assistants the better work the doctor can do, the more useful the hospital will be. The medical school would, on the one hand, relieve the doctor in charge of a hospital of the burden of teaching, and on the other hand furnish him with trained assistants for his work. We often hear the expressions "overworked doctor" and "large hospitals and dispensaries."

The former is true, and many of our dispensaries are burdened with a large work; we can, through medical schools, relieve these dispensaries of part of their work and strengthen their hands to better do the remainder. But the term "large hospital and dispensary" is a relative one. Almost any of our medical plants are large enough for one man to undertake to manage; many of them are entirely too

large to be run by one man. But have you ever thought what will happen if the Chinese—and there is no reason why they should not—begin to come to the foreign doctor and the foreign hospital as the people at home do? To take a few concrete examples. I saw not long ago the annual report of one of the fifty hospitals in New York City; they had 144,000 out-patients and over 10,000 in-patients. Go to a large institution like Bellevue in New York; any day there are from 700 to 1,000 in-patients; they have about forty doctors living in the hospital. The largest of the maternity hospitals in New York reports about 5,000 cases annually. The eye and ear hospital will have from 100 to 200 out-patients daily. These institutions are well equipped with dispensaries and nurses, and they can handle the patients. What is going to happen to our one-man our 2, 3, 4 and 5-man hospital when our hospitals become equally popular and the millions of China begin to come to us in this proportion? I don't think this day is coming suddenly. I certainly hope not; the point I make is, that we should prepare to meet this need, and is it not wiser to establish schools for the training of natives rather than try to import the foreigner needed?

Another reason for having mission medical schools is that we may provide institutions where the younger generation of the native church can receive a medical education under Christian influence. And we should also seek to get suitable students from the graduates of the government schools and the higher classes. I think we should use care at this point to keep the tone of the medical schools Christian. Young China wants Western medical knowledge, and will get it. If we the missionaries, their best friends, do not give it to them, schools will be established by the government, and what will be the attitude of these government schools towards Christianity? If the Chinese spend enough money they can get good teachers and good equipments for medical as well as for other schools. I think we can safely say that for some years to come the government cannot or will not establish schools that can compete with those that we missionaries can establish, that is, if we do what we are able to do along this line. And if we do anything, let us do it thoroughly. "A little learning is a dangerous thing," is eminently true in medicine. Let us not fool our students into thinking they are getting a full medical course when they are not; they will wake up some day to a realization of the facts, and the results will not be to the advantage of the reputation of our medical schools. Of course I do not mean to say that we can start a first rate medical college at once, but let us aim high and keep this ideal in mind in all our plans for the accomplishment of this end. I knew two boys at school once; neither of whom were shining lights in their classes.

One boy remarked one day of the other, "The difference between me and Smith is, that I am a fool and know it, and he is a fool and don't know it." He is a wise man who knows his own limitations, and he is a very dangerous man in the practice of medicine who does not know his limitations. We owe it to those who come to us for instruction to give them the very best we can, not simply to seek to make them better than the native quacks.

And just here is the most important point in the whole question. If the Chinese government establish medical schools run by Japanese or other foreigners, how many of the professors do you suppose will be Christians and exert a Christian influence on the students? And what will be the attitude of the coming generation of medical men of China towards Christianity? Whether it be true or not that in the home lands the tendency of the medical college is to lower the spiritual tone of students, it is certainly true in China that non-Christian or agnostic medical schools will not turn out Christian doctors, and yet if we do not provide for the Chinese well-equipped Christian medical schools, they will start well-equipped schools of their own, which will draw their students not only from the government schools but will get many of the children of our native Christians as well. And we shall thus lose a great means of evangelization. This same condition obtains in other educational work as well. The Chinese are waking up; if we do not give them the real article, they will, and very naturally, go elsewhere for it.

It might be advanced as an objection that we are contemplating taking many doctors from the direct work of healing the sick and making them teachers of students, many of whom afterwards will not be in mission employ. This brings up the question of the relative value of doing our work directly, or through the natives. The value of the direct method of medical missionary work no one can gainsay. The mission hospitals have been greatly blessed of God and have been the means of bringing the Gospel to thousands who would not otherwise have heard it. By the establishment of medical schools we seek not only to provide Christian doctors for the Chinese, but also to render more efficient the work of the doctors doing the direct medical and evangelistic work in our hospitals by relieving them of their teaching duties and giving them assistants as well. Some one may want to ask just here, How can we guarantee that enough of the graduates of our medical schools will be willing to go into mission hospitals? I think there will be no difficulty on this point; practically all of our American hospitals are equipped with resident doctors in this way, who are

anxious to secure such positions for a few years on account of the added experience they obtain.

But to return to our subject of the training of natives, we foreigners can no more treat all the sick bodies of China than we can preach to all of the sick souls. We must make use of the natives. The time was when the medical missionary was chiefly useful in opening the doors for the evangelist. That time is rapidly passing away. Our work is still to give to the Chinese nation a concrete example of the love of God which we preach, but it is also our duty to train the native arm of the service that when the time comes, when the work of evangelization by foreigners is done, we may leave our work in the hands of a class of Christian men who have not only obtained a thorough medical education, but who are also imbued with the highest Christian ideals of the ministry of healing. This same condition is true of the strictly evangelistic work. We are taking men from the direct preaching of the Gospel and are putting them into theological seminaries; we are even putting them into so-called secular schools and colleges. Why? Because it is thought wisest to train the natives to do the work that we are sooner or later to lay down. It may be many years before China is ready to dispense with foreigners entirely, but is it not probable that we shall be needed more and more as leaders and teachers and less and less for the direct work of preaching to the masses, or healing their sick? There is one point in which I believe the medical school has the advantage over the academic mission school as an evangelistic agency—that the medical school can reach a class of men that is not usually drawn to the academic school and that does not usually attend the chapels.

Now what are the practical difficulties in the way of the establishment of such medical schools? The two chief difficulties are those that stand in the way of nearly all of our advance movements in missionary work—the lack of *men* and of *money*. As has been mentioned we have, or soon will have the needed text-books in Chinese, and we all know that there are plenty of students anxious to learn. But it is only by concentration that we can provide the necessary teachers and equipment to put into operation a first class medical school. What are we to do? Are we going to wait indefinitely and go on making each doctor conduct as best he can his own training-class? Or is each mission going to run its own small school? Or are we in the spirit of the Centenary Conference, in the spirit of the West China Conference, in the spirit of our Master, going to unite our means and our men and build up real Christian medical colleges in China? Some will say union schools have not always proved satisfactory; the difficulty of the admin-

istration under several Mission Boards is an obstacle. True, but it has been well said: "Obstacles are given to be overcome." There is a union medical college already begun in Peking. There is the probability of the formation of a union school in Hankow, there is one in Fokien province; a medical college is part of the union educational scheme in West China. Now what are we going to do in this section of China? I am not speaking of English-speaking schools; probably all of us know that there is a well-established English-speaking medical school in Shanghai, and this is not the place to discuss the question of English or Chinese as the medium of teaching. I think most of us will agree with Doctor Boone when he said: "English for the favored few, Chinese for the masses." If there is any one thing on which we can unite, it seems to me it is medical education. Time is passing rapidly even in old China. The opportunity of to-day will be gone to-morrow. The missionary body of China has an unparalleled opportunity for educational work of all kinds at present. To be more specific we, the missionaries of this section of China, have the opportunity by combining our forces of founding a medical college, an institution that we believe would grow in size and influence and that would not only give a scientific education to hundreds of students, but would give this education from a Christian standpoint and under Christian influences. We should have the faith to believe that the majority of the graduates of such an institution would become converted to Christianity and thus would exert a far reaching influence over their fellow-countrymen, whether they were in mission hospitals, or in government service, or in private practice.

The place of the ministry of healing in the general plan of missionary work is too well recognized to need discussing. My plea is that our Missions will but partially do their duty unless they seek to conserve what has already been done by medical missions by providing for the education of those who want to study medicine. Our evangelistic work is not complete without the theological seminary, our educational work is not complete without the college, our medical work will not be complete without the medical school. I believe that the time is ripe for undertaking this work in our section of China as well as elsewhere. We have the demand, the students; we have the text-books, and by combining our teaching forces and our money we can provide the teacher and the equipment necessary. Let us not wait any longer, but take steps to found a union Christian medical college and thus erect the capstone of our medical missionary work.



Christian Unity in China.*

By Mr. D. E. Hoste (*Director China Inland Mission*).

I VENTURE, first of all, to offer a working definition of Christian Unity. I think it may be described as that relationship between true believers in the Lord Jesus Christ which is in harmony with the fact of their common life in Christ, from which it is apparent that it is impossible to realise Christian Unity in our own natural strength. You will remember how, in the Epistle to the Ephesians, the Apostle Paul, after setting forth the great truth of the Church as being buried and raised up and seated with Christ, and after enlarging upon the riches of grace in Christ Jesus which is to be manifested in and through the Church, at the opening of the fourth chapter he proceeds to exhort Christians to walk worthy of this Divine calling. We might have expected that he would go on to urge them to launch out into great enterprises for the propagation of the Christian faith and matters of that kind. But no. We are all, of course, familiar with that passage in which he exhorts them to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace." He then emphasises, in a brief and concise way, the fact of their oneness in Christ. And you will recollect how, in Phil. ii., he also exhorts us in the same way to walk in love and forbearance; and after that wonderful passage in which he speaks of the mind that was in Christ Jesus, and that led our blessed Lord to empty Himself and become obedient unto death, even the "death of the cross," he exhorts us to let that same mind be in us. Then he goes on to a concrete application of this sublime principle by saying, "Do all things without murmurings and disputings, and in this way you will be lights in a dark world, lights in the midst of a crooked and perverse generation." That is to say, the Apostle lays greater emphasis upon right relationships between Christian believers

than upon the inauguration of aggressive efforts, or the discussion of methods for the propagation of the Gospel. Not, of course, that these latter are without very great importance and value; but we recognise that the maintenance of such a unity as has just been described is beyond our natural powers. It is a spiritual thing; it must be the outcome of the power of the risen life of Christ working in all the individuals concerned.

In regard to China, I am not called to speak about Ecclesiastical Unity, which is a different thing, I venture to think, from Christian Unity, though, of course, the two have a close relationship. One may, perhaps, go so far as to say that an Ecclesiastical Unity which is not based upon Christian Unity is not genuine or permanent, and it is a great question whether it is desirable. That is to say, the true basis for Church unity must be a common spiritual life in Christ. When we come to discuss Church matters, or questions of creed and government, and the like, I take it that they do not affect this other matter of Christian Unity, which is really a matter of the working of the Holy Spirit in the hearts of all individual Christians.

With regard to China, I propose to divide my subject under three heads. First, Christian Unity as between the foreign missionaries themselves in that country. Perhaps I should apologise for leaving out of account other Christian people; for, thank God, there are not a few earnest Christian men and women in the mercantile community in China. But for the purpose in hand I am much better qualified to speak about this subject in relation to missionaries. It might be thought at first sight that a little handful of Christian missionaries, facing the great and terrible darkness of heathenism around, would quite easily live and dwell and work together in the utmost harmony. Well, it is quite true that the fact of their being joined in this common enterprise, and having a common interest in the propagation of the Gospel, and also the fact that they are so few

* An address given at the Annual General Meetings of the Alliance, June, 1911.

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amongst the masses of the ungodly—these things do operate in the direction of unity. But we find out by experience that it is not always easy to maintain the unity of the Spirit even as between ourselves as missionaries. I am not speaking now at all about ecclesiastical divisions—not in the least. As a matter of fact, it may be much easier sometimes to have feelings of charity towards a man or woman in another denomination who lives a thousand miles away in another part of China, than it is to have the same feelings towards my brother or sister with me in the same station. You will remember that in the case of the Corinthian Church the trouble was not ecclesiastical division. It might have led to that, but, so far as we know, they were still in one ecclesiastical outward organisation. Nor was the trouble really a question of doctrine or ecclesiastical order as between them. The Apostle diagnosed the disease. He said, "It is envy and strife." Whence came the envy and strife? Because they "walked as men." When you begin to "walk as men," it will not be long before you get into envy and strife, because the Bible tells us that the work of the flesh is that very thing—variance, emulation, strife, hatred. Therefore, standing on this platform of the Evangelical Alliance, with its motto, "All one in Christ Jesus," we are standing on very high and holy ground. We are making a very high profession before the world, we are solemnly recognising this fact—that it behoves us to live in love, day by day, with believers, more especially with whom we are immediately connected. Out there in the mission field there is the power of the Holy Ghost constantly needed, renewing the minds and hearts of the missionaries in order that that power may be maintained. Do not think that we missionaries are necessarily a cantankerous body of men. I do not know that we are. Perhaps in some regards we may be naturally that, because the kind of man who goes out as a missionary frequently is a rather independent, aggressive sort of personality. But however that may be, I do want, in all seriousness and reality, because I take it that the object of this meeting is that we should be deeply real, that we should speak things that we feel—I want, therefore, to speak of things that are in my

heart. I believe firmly that we as an Evangelical Alliance may render a great service to the cause of Christ in China, or any other part of the world, by making it a matter of constant prayer, an behalf of missionaries, that they shall dwell together in love; because one thing, I think, that tends to make that a little difficult sometimes is the fact that missionary work, in the nature of the case, is something of an empiric science; that is to say, it is experimental. We have one hundred years now behind us of experience, and we hope that we are emerging from the empiric period to co-ordinated and accumulated experience, and that is one of the fruits we are hoping to reach from the labours of the Continuation Committee of the Edinburgh Conference. May I parenthetically ask for earnest prayer on behalf of that body? But when there is a new situation, and when there are new problems—Churches arising around us and growing—all these things have got to be faced. We may say, "Yes, but there are the Holy Scriptures to guide us." But we know that the New Testament does not give us crystallised formulæ that we can, in a wooden way, apply to circumstances. It lays down principles that we can prayerfully and thankfully, and in subjection to the Holy Ghost, and in subjection to our fellow-brethren, apply to circumstances as they arise; and it is just there very often, of course, that differences may come in. What then ought to be done? We all know in theory that we ought to bear with one another, and love one another, and pray together, and wait for one another. Often in China I have thought of that word of the Apostle: "The God of patience and consolation grant you to be likeminded one towards another." It needs patience; we must wait. That is very important for a body of Christian workers in a missionary station. If they find that they are not of one mind, that they are divided against each other, what must they do? Not begin to strive and argue the point, but wait upon God. Let them practically recognise the headship of the Lord Jesus Christ. "One is your Master, even Christ, and all ye are brethren." Let them be "subject one to the other in the fear of Christ." This is so important, because the

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spirit of love in a station will not be maintained without much long-suffering and without much prayer. Why is it that our Lord was pleased to utter that prayer for the unity of the Church in St. John xvii.? Surely to show us that this was a matter that needed prayer; that if men were going to be sent out as missionaries to preach the Gospel the first thing and the difficult thing would be for them to remain united. Therefore let us as members of what I venture to call this high and holy Alliance, let us see to it that we are carrying out our principles as members of it, and waiting on God continually that the Lord may increase the bond of love one towards another. Then it will be comparatively easy to love all men. I do not give much for a love that cannot dwell in harmony with my neighbour, but is very loving to a whole lot of people away over there. It is so important also that the missionaries should be kept in loving relations towards the Chinese. You say, "Of course they love the Chinese or they never would have gone out." But it is possible in time of temptation to fall away. I allude to that exhortation in Phil. ii.: "Do all things without murmurings and disputings." That has a special application to British missionaries in China, because, of course, we differ from them. Our ways are different from theirs, we are more or less in a hurry; the Chinese are not yet infected with the hurry microbe, and they take things fairly easy. If you are travelling in China, your boatman, or carter, or barrowman, or whatever means of conveyance you are using, they do not want to be hustled—they want to go their pace, not yours. It is therefore very important for the missionary not to be too much in a hurry, to be patient.

Another thing. I hope I am not going too much into matters of detail, but these are real things. Here is another thing. You get to your inn at night—I am speaking of making a journey in the interior of China—and when you settle your bill in the morning the landlord is going to take it out of you for being a foreigner. I do not know whether that kind of thing ever happens in London—that in hotels they charge extra fees for Americans, for instance. But, at any rate, it happens in China. The landlord

presents his bill. Well, now, one feels it is very easy to get into a kind of dispute and murmuring, and so fail to be a light in a dark world, and to hold forth the word of life. What is the use of preaching about Jesus, who came down to earth, "who emptied Himself, and became obedient unto death, even the death of the cross," if you quarrel about the bill. The Apostle says to the Thessalonians, "You know what manner of men we were among you. Our Gospel came not unto you in word only, but in deed." That is the trouble, when our missionaries contradict their own message. Infidel books are contradicting the Gospel in China, but much more will I contradict it if my life is not that of a man who will let everything go if only people can be saved. This is not mere tender sentiment. These are the most practical things in the world; to use a rather hackneyed phrase, these are things that will win the battle, or lose it. Therefore again I humbly beseech your prayers for your missionaries in these regards.

Another reason why I believe that more and more our missionaries need to be upheld by prayer, is that right relationships may be kept with our Chinese brethren associated with us in that work. We Anglo-Saxons are an imperial race, and therefore we are accustomed, so to speak, to melt other people down and run them into our mould, and more or less Anglicise them. That is all right in certain relations. But the Chinese are an imperial race too. They have worked out a wonderful civilisation, they have produced a great literature, and an immense commercial system. People talk about China having been asleep all these centuries. It is not the case. If I should take you a journey away through inland China you would be astonished to see the commercial activity going on—home trade I am speaking of, the transport of native commodities from one part of the Empire to another. They are very much alive, and, like every masculine race that has developed a system of their own, they are very much attached to it. The Chinese are more a receptive than an imitative race. Until Western civilisation made itself felt fifty or sixty years ago in the far East, China was the race that impressed her thought and her systems, political,

social, commercial, and religious too, on all the people of the far East, and Japan took her cue from China. Western civilisation has been the salvation politically of Japan, because, being of a receptive order of mind, they saw something stronger, more efficient, and better than what they had before, and they quickly adapted themselves to it. But the very strength and rigidity of the Chinese has stood in their way in this respect. Excuse that digression, but you can understand that this characteristic of the Chinese gives them great ability as rulers, because let us never forget that they have held together in an organised society hundreds of millions of people through hundreds of years. No other race that I know of has done it. We are just beginning to do it. How long is our Empire going to hold together? Who can tell? The Chinese have held their Empire together on the principle of one-man government for all these long centuries. That means to say they have got the power of government, and we missionaries need to make room for it. And I am convinced that we shall see out in China the next thirty years the Spirit of God clothing Himself with men and women, too, in whom the Son of God is revealed, and who shall be able to make Him known to their fellows; and we missionaries need spiritual discernment, tact, sympathy, love, and patience to be able to work with these men. It is not at all easy, and it will need to be prayed for earnestly and faithfully. I therefore appeal to you, dear friends, as those who believe in this ground of oneness in Christ, that you will constantly pray that the missionaries and Chinese workers may be maintained in this unity of the Spirit.

As between different denominations it really comes to this out in China: that we need, I think, to take a wider interest in the work of other Societies, and to acquaint ourselves with it. I am quite sure, so far as my own limited experience goes, that in order to get wider sympathy you must have wider knowledge; otherwise your sympathy is a mere kind of vapour—it will not work out. Acquaint yourselves with the work of other people, and it is surprising, if one does so, how one's interest in that work will grow. I think we missionaries in China do well not to be too much engrossed in our own work. Of course, every man has got work from God which he ought to do, and which God means him to do, but at the same time he ought to interest himself in the work of others. I feel that if that is done amongst missionaries we shall go a long way in the direction of solving that other problem of ecclesiastical unity.

The Week of Prayer, 1912.

ACCORDING to custom, we include in the current issue of EVANGELICAL CHRISTENDOM the Letter of Invitation and Programme for the Universal Week of Prayer, January 7th to 13th, 1912.

In October of each year we send to some four thousand Alliance representatives early copies of the Programme for the Universal Week of Prayer, asking their co-operation in arranging for united meetings in the name and on behalf of the Evangelical Alliance.

In many places where this request comes this year, the desire for Unity is manifest and may be finding expression in practical directions; in others, from various causes, divisions may be manifest, but let us unitedly pray and work that this forthcoming Week of Prayer may be the means, under God, of removing divisions and of assisting the growth of love and fellowship between Churches and Christians everywhere. To this end the Council make special request that it be distinctly stated that local arrangements are made in the name and under the auspices of the Evangelical Alliance.

It will greatly relieve the pressure of work involved in filling the hundreds of orders for programmes, &c., which arrive in November and December, if friends can let us know early (on the enclosed form), the number of programmes, posters, hymn-books, &c., which will be required.

The Council are now making annual grants for the translation and circulation of the Universal Week of Prayer Programme in the languages of various foreign countries, including Chinese, Japanese, Korean, Turkish, Spanish, Portuguese, &c. It is a joy thus to help the cause of Christian Unity and Evangelisation on the mission field. More could and would be done were the means at the disposal of the Council; hence an earnest request is made that the balance of collections or thankofferings taken during the Week of Prayer may be forwarded to the office of the Evangelical Alliance. Hearty thanks to the centres where in past years our financial needs have been so remembered. *We shall greatly value such help in January next.*

It may be possible to arrange for a few words to be said during the Week of Prayer which will arouse new and practical interest in the world-wide work of the Evangelical Alliance, and, if collections are not taken, have one special thankoffering in its interests.

When remitting, will Secretaries and friends please send a brief report of the meetings, mentioning any features of special interest. To be included in the Jan.-Feb. issue of EVANGELICAL CHRISTENDOM the report should be received not later than January 20th.

PARTICULARS have been received from Nashville, Tennessee, of the terms and scheme under which the publishing interests of the two great branches of the American Methodists in the Chinese Empire are to be united in the "Methodist Publishing House in China," shortly to be opened at Shanghai. The proposal was mooted six years ago by the missionaries of the two denominations, who felt the need of a much larger publishing equipment in China than either possessed. For various reasons action has been postponed until now, but on 19th August the plan was finally approved by the book committee of the Methodist Episcopal Church, South, the board of managers of the Missionary Society of the Methodist Episcopal Church having voted on the agreement a week earlier. The plan provides for a capital stock of \$100,000, one-half of which is to be paid up, each of the contracting corporations providing \$25,000. The ownership and interest in the publishing house is to be guaranteed in equal proportions to the two corporations. Six directors, who have already been elected, are to have the control, and there are to be two business managers of equal and coordinate authority, one from each of the churches. In effecting this union of publishing interests in China, it is understood that all other mission interests of the two churches remain as at present organised and established. The publishing house is to occupy the property at the corner of Wocsung and Quinsan Roads, recently built by the book committee of the Methodist Episcopal Church, South, for a publishing house, and rent is to be paid to that book committee for the use of the building. In the purchase of machinery, that now owned by the Missionary society of the Methodist Episcopal Church in Foochow, China, is to be given the preference, provided such machinery and equipment be needed by the new concern. The board of directors for the board of managers of the Missionary Society of the Methodist Episcopal Church consists of the Rev. John F. Groucher, Mr. Lemuel Skidmore and the Rev. Dr. Homer Easton. For the book committee of the Methodist Episcopal Church, South, the directors chosen are Dr. Collins Denny and Messrs. J. B. Morgan and John B. Ransom, while Dr. R. P. Wilson of San Francisco has been at Shanghai in charge of the work for several months. It is expected that the new joint publishing house will be at work by 1st January next.

PROPOSED UNITED COLLEGES.

BASIS OF UNION.

Recommendations of the Sub-Committee, meeting at Ching Chou Fu, on 18th June, 1902, and consisting of Messrs. NEAL, BERGEN, and CHALFANT, of the American Presbyterian Mission, and Messrs. WHITEWRIGHT, BRUGE, NICKALLS, and BURT, of the English Baptist Mission.

1. That we UNITE IN THREE COLLEGES, viz.:—An ARTS COLLEGE at Weihsien, a THEOLOGICAL COLLEGE at Ching Chou Fu, and a MEDICAL COLLEGE—the location and conduct of which shall be determined hereafter.
2. AIM AND POLICY.
 - a. That the aim and policy of the ARTS COLLEGE be to give liberal education of a distinctively Christian character to young men of Christian families.
 - b (1). That the aim and policy of the THEOLOGICAL COLLEGE be to provide Theological training for Pastors and Evangelists.
 - (2). That for those who need it, there be a course of study preparatory to the Theological course.
 - (3). That each Mission reserves to itself the right of carrying on at its own Institutions courses for Lay Preachers and Village Schoolmasters.
3. MANAGEMENT.

That the Colleges be under the management of one Board of Directors, elected by the two Missions, and responsible to them, and under the ultimate control of the Home Societies.
4. CONSTITUTION OF BOARD OF DIRECTORS.

That the Board consist of Six Directors, of whom three shall be appointed by each Mission to serve for three years, one from each Mission to retire annually and his place to be refilled.

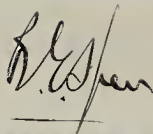
And that the Faculty shall have the privilege of attending the ordinary meetings of the Board for purposes of consultation, but without voting power.
5. FUNCTIONS OF BOARD OF DIRECTORS.
 - (1). That the Board meet at least once a year (expenses being paid) to transact business, and that full reports be presented to each Mission.
 - (2). That the Board recommend appointments for the Teaching Staff, including those of Presidents and Vice-Presidents, such recommendations to be endorsed by the two Missions.
 - (3). That the Board consider and decide on the arrangements for the course of study submitted by the Faculty, reporting all such actions to the two Missions.
6. FACULTY.
 - (1). That as far as possible the two Missions be equally represented on the Teaching Staff of each College.
 - (2). That the Teaching Staff of the Arts College consist of at least four men.
 - (3). That the Teaching Staff of the Theological College consist of at least two men.
7. OWNERSHIP OF COLLEGE PROPERTY.

That the College plant at Weihsien remain the property of the Presbyterian Mission, and the College plant at Ching Chou Fu, the property of the Baptist Mission; and that all the cost of repairs and upkeep be borne by the owners of the property.
8. FINANCE.
 - (a). That the Baptist members of the Staff at Weihsien pay rent for the houses provided for their residence by the Presbyterian Mission, and that the Presbyterian member of the Staff at Ching Chou Fu, pay rent for the house provided for his residence by the Baptist Mission.
 - (b). That the current expenses of each Institution be shared by each Mission, according to the number of students sent by that Mission.
 - (c). That we heartily approve the principle of self-support, and urge the Board of Directors to determine it as far as possible.
9. DENOMINATIONAL TEACHING.

That the denominational instruction on the subjects of Church Government and Baptism be separately provided for by the respective Missions.

NOTE.—(a). BOARD OF DIRECTORS.—That in the first election for Directors, one shall be elected for one year, one for two years, and one for three years, by each Mission.

NOTE.—(b). FACULTY OF ARTS COLLEGE.—That the Baptist Mission can, at present, see its way to appoint one man only on the Teaching Staff.



THE LEAGUE OF CHRISTIAN CHURCHES.

More than a decade ago there was, as a result of the rising tide of modernism in this land, a deepening conviction among conservative missionaries all over China of the imperative need for united effort to consolidate the mission work of many years by urging upon the Chinese Christians and missionaries the absolute necessity of loyalty to the Christ of the Scriptures and the Word of God and further, to expand their work by placing greater emphasis upon direct evangelism.

This need was met among missionaries by the formation of the Bible Union of China in 1920, the membership of which was largely confined to the missionary body. The efforts of this union have been greatly blessed, and its official organ, "The Bible For China", has given out no uncertain sound on vital issues.

Independent of this movement, but with the same aim, the North China Theological Seminary was established just ten years ago, and from small beginnings in Weih sien, under the blessing and guidance of God, has developed with phenomenal rapidity into the present large institution in Tenghsien.

Again, in the days of upheaval and uncertainty of 1927, when the hearts of many were failing them for fear, a group of devoted servants of the Lord had the faith to quietly organize the Christian Fundamentals League for China. Its organ, "The China Fundamentalist", though only a little over a year old, has attained to first rank in circulation, popularity and influence.

But all along many have felt that these efforts, to be effective, must be crowned by a closer drawing together of the

Chinese Churches and Christians.

This need was made all the more urgent by certain developments in the direction of church union. For at the Union Conference of delegates from the English and American Con-

gregational and the Presbyterian Churches in 1922, which formulated the basis of union for the proposed Church of Christ in China, although a strong minority strove most earnestly for a clear-cut doctrinal basis which might definitely pledge that church to the essentials of the evangelical faith, yet the desire for an "inclusive church union" on a very meagre creedal basis prevailed, and in 1927 such a union was consummated.

The earnest effort to achieve an interdenominational organization confined strictly to evangelical believers and churches was continued in the National Christian Conference immediately following the Union Conference in 1922, but again was disappointed and the National Christian Council of China was launched with no creed whatever! For this reason many conservative missions never entered the National Christian Council, and in 1926 the China Inland Mission, which had entered at first, took the significant step of withdrawing from it.

At last the great need of an affiliation of the Chinese Churches and Christians has been met, and our desire

became an accomplished fact

on Nov. 29th, 1929, in the city of Tenghsien, Shantung, in an epochmaking meeting held in the chapel of the North China Theological Seminary, where just the day before the General Assembly of the Presbyterian Church of Christ in China was organized with nearly a hundred ministers, and a constituency approaching nearly twenty thousand Christians. About fifty delegates, representing more than a dozen church and mission bodies, gathered from far and wide to found the League of Christian Churches upon a sound evangelical creedal basis. In addition to the above-mentioned Presbyterian General Assembly, the following bodies were represented: the Irish Presbyterian Mission, Canadian Presbyterian Mission, American Presbyterian North, American Presbyterian South, Christian Reformed Mission, American Lutheran Mission, Southern Baptist, China Direct Mission (Taian Baptist), China Mennonite Missionary Society, Mennonite General Conference

THE CHRISTIAN UNITY LEAGUE

"We, Christians of various churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ. We recognize the equality of all Christians before God and propose to practice this principle as far as possible in all our spiritual fellowships. We will strive to bring the practices of our several communions into conformity with this principle so that Christians shall not be denied membership in any of our churches or participation in the observance of the Lord's Supper and that the rights and functions of the Christian ministry shall not be denied to Christian ministers who belong to a different communion from our own. Irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

Signed:

Address

Member of Church

THE CHURCH OF CHRIST IN CHINA

In 1922 a National Christian Council was held in Shanghai, China. At this meeting the Chinese Christians who were present united in adopting the following statement:

"We Chinese Christians who represent the various leading denominations, express our regret that we are divided by the denominationalism which comes from the West."

"We recognize fully that denominationalism is based on differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment and inefficiency."

"We recognize almost vividly the crying need of the Christian Salvation for China today, and we firmly believe that it is only the United Church that can save China, for our task is great and enough strength can only be attained through solid unity."

After much prayer and conference, on October first, 1927, "The General Assembly of the Church of Christ in China" met in Shanghai, adopted a constitution containing the following statement of their faith, and agreed to welcome any group of Christians who from their heart accepted their constitution.

BOND OF UNION

Based on the principle of the freedom of formulating her own faith, the bond of union shall consist:—

(1) In our faith in Jesus Christ, as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

(2) In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God, and the supreme authority in matters of faith and duty.

(3) In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith.

Eighteen groups, including Presbyterians, Congregationalists, English Baptists, Canadian Methodists, United Brethren, Swedish Evangelicals, and several independent churches, have already joined in the United Church, and no doubt others will follow.

AND GOD IS BLESSING THEIR UNION IN CHINA.

Can we not mobilize the forces of the Christian Church in America?

THE CHRISTIAN UNITY LEAGUE

As our Lord and Saviour Jesus Christ drew near to the time of His Crucifixion, He lifted up His eyes and prayed for those who were to be gathered unto His Church, that they might be sanctified in the truth, and that they might be so united in love and service that the world might believe that He had been sent by His Father. It surely must be in conformity to His will that the Christian Church is being drawn into closer union.

In Canada and in China, many different denominations have found the way clear to give up their denominational names and join in a more comprehensive church organization, and in America there is a wide-spread movement in the direction of a closer fellowship that recognizes the right of all true disciples to sit down together at the Lord's table, and welcome the ministers of communions other than their own to participate in the rights and functions of the Christian ministry.

This movement has taken the name of "The Christian Unity League" and is not to be confused with the "Unity Truth" propaganda.

The revised pact has become an historic document, and is now open for the signatures of Christian men and women who desire to unite in expressing their love and good will for all who are disciples of our Lord and Saviour.

Shall we not here in Orlando unite in signing our names to this declaration of our loyalty to Christ and our union with Him in His prayer that all may be one and that all in Orlando may believe and accept Him as their Saviour?

DECLARATION

"We, Christians of various churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ. We recognize the equality of all Christians before God and propose to practice this principle as far as possible in all our spiritual fellowships. We will strive to bring the practices of our several communions into conformity with this principle so that Christians shall not be denied membership in any of our churches or participation in the observance of the Lord's Supper and that the rights and functions of the Christian ministry shall not be denied to Christian ministers who belong to a different communion from our own. Irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

Those who are in sympathy with the above declaration are asked to sign the enclosed card and send it to

REV. J. A. SILSBY, D. D., Minister of the Church of Christ in China,
P. O. Box 2014, Orlando, Florida.

Mission, National Holiness Mission, Ricsha Mission of Shanghai, and Shanghai Evangelistic Society.

The Anhwei Churches of the Christian and Missionary Alliance and the Bethel Mission had definitely voted to enter the League and sent letters to that effect, but found it impossible to send delegates. Likewise the Swedish Mission in China, the Norwegian Mission in China, the Swedish Holiness Mission, the Swedish Alliance Mission, and various other bodies associated with the China Inland Mission, the Nazarenes of Shantung and the Free Methodists of Honan, though in full sympathy with the movement, were unable to send delegates.

Not all delegates were able to act officially for their respective missions and church bodies, but those delegates, who had been given full power to do so, officially constituted the League of Christian Churches. The remaining delegates were received as individual members, and it is confidently expected that the bodies they represent will officially enter at their next annual meetings. After the meeting adjourned an express letter was received from the Superintendent of the China Inland Mission Church Council of Honan Province, saying that this Council had voted to enter the League. So the next morning a special session of the League was called to receive these churches. As yet it has been impossible to obtain accurate figures, but conservatively estimated, the League, as at present constituted, includes over thirty thousand Christians. And from a large number of letters expressing hearty sympathy with its aims, we have every reason to believe that before a year has passed there will be more than

a hundred thousand Christians

in the League.

The following is a translation of the creedal basis of the League, which was drafted in Chinese and adopted with complete unanimity. The only thing that gave rise to any discussion was the endeavor to formulate a statement at once comprehensive and brief. It is a working basis of cooperation and does not by any means contain all we believe. Its

aim is to stress some modern denials of the essentials of the Christian faith.

1. We believe that the Holy Scriptures of the Old and New Testaments are all inspired by the Holy Spirit, and so are our only infallible rule of faith and practice.

2. We accept the Apostles' creed as being in perfect accord with the principal doctrines of the Holy Scriptures.

3. We believe in the one only God, who exists in three Persons, the Father, the Son, and the Holy Spirit, these three being the same in substance, equal in power and glory.

4. We believe that our Lord Jesus Christ became man by being born of the virgin Mary through the power of the Holy Spirit, and so had a perfect human nature. All His words and works were just as recorded in the Gospels. He died in Man's stead, and as our substitute redeemed us from sin. He rose again from the dead and ascended into heaven as our Mediator, from whence also He shall come the second time both as Judge and the blessed Hope of believers.

5. We believe that the Church, which is composed of saints who have been regenerated by the Holy Spirit and redeemed through faith in Jesus Christ, is the body of Christ.

The aim of the League is to join together all of like precious faith whether church bodies or individuals, on a sound doctrinal basis for mutual co-operation in the preservation of the faith in its purity, in deepening the spiritual life, and in aggressive evangelism that we may build up the body of Christ and hasten the coming of the Kingdom of Heaven.

We earnestly desire the fellowship and prayers of those all over the world who love the Lord, and His Word, and His appearing.

Address: League of Christian Churches,
Tenghsien, Shantung, China.

I. - That this Conference recommends the formation of a Federal Union under the title, the Christian Federation of China.

II. - That the objects of this Federation shall be to foster and encourage the sentiment and practice of union, to organize union effort whenever and wherever possible, and in general to seek through all such effort to hasten the establishment of the Kingdom of God in China.

III. - That the following methods be recommended for the accomplishment of the object in view, (a) the formation in each province or group of provinces of a Council to consist of Delegates, both Chinese and foreign, representing all the missions in the province or group of provinces, the Missions working among emigrants in Malaysia and Hawaii being considered as constituting such a group. Meetings of this Council to take place once a year or at least once in two years. Two Secretaries, one Chinese and one foreign, to be appointed for each Council.

(b) The formation of a National Representative Council to consist of representatives, Chinese and foreign, from each of the Provincial Councils. The form of the representation to be adopted to be referred to an organizing committee after consultation with the Provincial Councils, to decide whether it shall be on a basis of a general representation of the province, or of the representation of missions working in the province, or of the representation of churches of the same ecclesiastical order in each province. Meetings to take place once in three years or at least once in five years. Two secretaries, one Chinese and one foreign, to be appointed by the National Council. Secretaries and members of Council to hold office until next meeting of the Council.

IV. - That this Conference appoints an Organizing Committee of twenty-five missionaries. The nominations to be reported before the close of the Conference.

V. - That the duty of this Organizing Committee shall be to take steps to secure the formation of the Provincial Councils at the earliest possible date; and after full consultation with the various Provincial Councils, to effect the organization of the Representative National Council.

VI. - That the National Representative Council when properly and constitutionally formed, shall act as a consultative and advisory body only; -

(a) To receive reports from the Provincial Councils and to act if required as a medium for the expression of Christian opinion in China.

(b) To appoint sub-committee and in general to do all in its power to further everything connected with the work of the federation.

VII. - That the work of the Federation shall be: -

(a) To encourage everything that will demonstrate the existing essential unity of Christians. To watch for opportunities of united prayer and mutual conference between representatives of different bodies of Christians in China; and as opportunity offers, to initiate and arrange for representative meetings for the furtherance of Christian unity.

(b) To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men, and time, and money.

(c) To promote union in educational work.

(d) The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried on most efficiently, e.g., translation and literary work, social work, medical work, evangelistic work, etc.

(e) And in general to endeavor to secure harmonious, co-operant and more effective work throughout the whole Empire.

VIII. - That, in response to the suggestion of the Anglican Conference Committee on Unity, this Conference appoint a committee to draw up in Chinese a form of prayer to Almighty God for His Blessing on the Empire of China and the Church of Christ therein, and for the unity of the Church, to be issued by the Conference, and recommended for use at the Sunday morning service of every Christian congregation throughout the land.

PROSPECTUS OF THE
UNION MEDICAL COLLEGE,
P E K I N G.

The Union Medical College is to be opened on the 14th of February, 1906. The Hospital attached to the College is amply equipped for the clinical training of the students. The professors and lecturers are drawn principally from the missions in the Union and from co-operating missions. Chinese tutors will also be included in the teaching staff. The College has been established to provide well-educated Chinese with as thorough a knowledge as possible of the various branches of Medicine and Surgery. The degree of Doctor of Medicine will be conferred on those students who succeed in passing the final examination.

REQUIREMENTS FOR ADMISSION.

The following are the requirements for admission to the Medical College for the year 1906-1907. The entrance examinations take place in February of each year. (Feb. 3-9 in 1906). After February 1907 the standard of admission will be raised.

The following subjects are compulsory and the total number of marks is 20. but any student having 14 marks out of the above 20, may commence his medical course on condition that he be required to make up the 6 marks lacking during the 1st and 2nd years of his medical course.

Reading and explaining the Four Books,	Physics,
Kuan Hua or Wen Li Composition,	Chemistry,
Arithmetic,	Zoology,
English (Elementary),	Botany.

In addition to the above, students either before entering the Medical College or during the 1st and 2nd years of medical study, must make up 10 marks from such of the following subjects as they may choose:

Wen Li Composition	5	Physiology	3
Advanced English or other foreign language	3	Physical Geography	1
Geometry	3	Western History	1
Geography	3	Biology	3
Algebra	1	Political Economy	1
Chinese History	2	Psychology	3
		International Law	1

Certificates of having passed in these subjects in accredited academies or colleges will be accepted in lieu of entrance examination. All students must be of good moral character.

FACULTY.

The following are the members of the Faculty:—

Thomas Cochrane, M.B., C.M., Dean.	Ernest J. Peill, M.B., Ch.B., F.R.C.S. (Edin.).
Nehemiah S. Hopkins, M.D., O. et A. Chir.	Charles W. Young, B.S., M.D.
James H. Ingram, M.D.	W. H. Graham Aspland, M.D., C.M., F.R.C.S. (Edin.), M.R.C.S., L.R.C.P. (Lond.).
George D. Lowry, M.A., M.D.	
Charles Lewis, M.A., M.D.	
Joseph F. Griggs, M.A., M.D.	

LECTURERS.

Dugald Christie, L.R.C.P. & S.	E. J. Stuckey, B.S., M.B., Ch.B.
Arthur D. Peill, M.B., C.M., F.R.C. S. (Edin.).	William McClure, B.A., M.D.
B. L. L. Learmouth, M.B., C.M.	Francis F. Tucker, B.S., M.D.
George Douglas Gray, Esq., M.D.	A. R. Goddard, D.D.S.
G. W. Hamilton, M.A., M.D.	Alex. K. Baxter, M.B., Ch. B.
Thomas W. Ayers, M.D.	Ts'ao Yung Kuei, M.D.
	Li Shao Tsu.

EXAMINING BOARD.

The following are the members of the Examining Board:—

The Dean of the College.
The Professor of the subject for examination.
George Douglas Gray, Esq., M.D., British Legation.
M. le Docteur Onimus, Medecin Major de 1ere Classe, Legation de France.
M. le Capitaine Docteur L. di Giura, Legation d'Italie.
J. S. Taylor, Esq., M.D., American Legation.
M. le Docteur Ganpp, Medecin Major, Legation D'Allemagne.
M. le Docteur Kurka, Legation d'Autriche-Hongrie.

GENERAL PLAN OF INSTRUCTION.

The Medical Course covers five years of nine months each. The year begins on or about the 20th of the Chinese first month (14th Feb. for the year 1906) and continues until the 20th of June; the Autumn term begins on or about the 20th of September and continues until the Chinese New Year.

The Course of Study is arranged so as to teach the fundamental branches in the first two years by lectures and laboratory work and to give training in Medicine, Surgery and the Specialties during the last three years. It is expected that in the fifth year the students will take charge of cases in the wards and assist in the clinics and operating rooms, thus obtaining practical experience in the diagnosis and treatment of disease under the guidance of the heads of such departments. In addition to the hospital attached to the College, the other hospitals and dispensaries in the city will be open for the clinical training of the students.

COURSE OF STUDY.

<i>Subject</i>	<i>Total Hours</i>	<i>Subject</i>	<i>Total Hours</i>
FIRST YEAR.		FOURTH YEAR.	
Materia Medica and Pharmaceut- ical Chemistry	120	Surgery	150
Histology and Physiology	150	Practice of Medicine	150
Embryology and Anatomy	150	Pathology and Serum-therapy	150
	420	Obstetrics	75
SECOND YEAR.		Diseases of the Eye	60
Pharmacy and Therapeutics	120	Diseases of Children	120
Physiology and Physiological Chemistry	150	Genito-Urinary Diseases	60
Anatomy	150	Clinical Medicine and Surgery	—
Physical Diagnosis	60		765
Physiologic Therapeutics	60	FIFTH YEAR.	
	540	Diseases of the Ear, Nose and Throat	60
THIRD YEAR.		Diseases of the Skin	60
Therapeutics and Toxicology	60	Diseases of the Blood	60
Surgical Anatomy	60	Tropical Diseases	60
Surgery	150	Hygiene and Public Health	60
Practice of Medicine	150	Dental Surgery	60
Bacteriology and Pathology	150	Nervous and Mental Diseases	60
Minor Surgery and Bandaging	60	Obstetrics	75
Refraction	60	Gynaecology	60
Clinical Medicine and Surgery	—	Medical Jurisprudence	60
	690	Clinical Work by Students	—
			615

FEES AND EXPENSES.

The tuition fee for the entire course is 200 Taels. There are no extra charges for matriculation, for instruction in any department or for laboratory courses.

The entire amount of the tuition fee must be covered by a bond signed by at least one guarantor and approved by the Dean. Details as to this and other conditions of entrance may be learned by applying to the Dean, Dr. Thomas Cochrane, London Mission, Peking.

Dormitory accommodation will be provided for those requiring it but all students are expected to bear the expense of their food, and the heat and lighting of their own rooms. This is estimated at about \$5.00 Mex. per month.

EXAMINATIONS.

Examinations will be held at the end of each school year. These examinations will be conducted by the international Examining Board.

Each student must have done satisfactory work in all subjects, and must pass the examination at the end of the year before he can be admitted to the course of the succeeding year. The estimation of the standing of each student is based both upon the general character of his work and upon the results of examinations.

For further information apply to the Dean of the College.

Extract from Minutes of Peking Mission, page 2.

The Secretary of the Mission reported the sending of the circular letter concerning the Educational Union, and that every member of the Mission but one (who was out of reach) had voted in favor of our Mission entering into it fully, the Theological School to be located with our own Mission.

Also, that Dr. Wherry and Mr. Fenn had been appointed by the two stations as a Committee to act with similar Committees from the other two Missions to prepare a Constitution and By-laws for the Government of this Educational Union. Report was received and adopted.

Extract from Minutes of Peking Mission, page 4.

The Mission went into Com. of the Whole with Mr. Fenn in the chair to discuss the Educational Union, the location of the Theological Seminary, and provision for its establishment.

The Com. arose and the Chmn. reported recommending that the special Com. already appointed to prepare the Constitution be requested to consult as soon as convenient with the representatives of the other Missions in the Union as to the selection of a site for the Theological School. The report was received and adopted.

Extract from Minutes of Peking Mission, page 8.

Dr. Wherry for the Special Com. to confer with the representatives of the other Missions as to the location of the Theological School, reported having seen Dr. and Mrs. Sheffield, and Dr. and Mrs. Goodrich of the A.B.C.F.M., and that they were willing that it should go to our old compound at Ya-er hu-tung, (Duck Lane).

Also, the Com. had seen Mr. Meech of the London Mission, who was quite satisfied to have it go there, as it would then make a con-

necting link between our Er-tiao hu-tung work and the work of the L.M. S. in the West city, which they expect to re-establish.

The Mission went into the Com. of the Whole, with Dr. Wherry in the chair, to consider the location of the Theological Seminary.

The Com. arose and the Chmn. reported recommending our old Mission compound at Ya-er hu-tung, Peking, as the most suitable place for the future Union Theological Seminary. The report was adopted.

Also, reported recommending that we ask the Board for \$3,500. for new Seminary buildings at Ya-er hu-tung; \$2000. for the rebuilding of the Wherry dwelling house; and \$3000. for a house for the use of the representative of the American Board Mission, in case it be deemed best that our Mission should build the house and rent to them. Adopted.